

THE
EIGHTY-EIGHTH
ANNUAL REPORT
OF THE
AMERICAN MADURA MISSION
SOUTH INDIA

Edix
Am30
1922
1922

THE
EIGHTY-EIGHTH
ANNUAL REPORT
OF THE
AMERICAN MADURA MISSION
SOUTH INDIA
1922

PREPARED BY J. S. CHANDLER

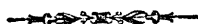
Printed at the Trade School Press, Pasumalai,
1923.

Bdx

Am30

1922

TABLE OF CONTENTS



	PAGE
PRELIMINARY	1
I. PERSONNEL	4
1 Missionaries	4
2 Guests	7
3 Pastors	9
4 Catechists	12
5 Teachers	12
6 Bible Women	12
II. CHURCH AND CONGREGATION	14
1 Churches and Pastorates	14
2 Congregations	15
(1) Houses of Worship	19
(2) Benevolence	20
(3) Persecution	21
III. EDUCATION	23
1 Village and Day Schools	23
2 Boarding Schools	24
3 Hindu Girls' Schools	28
4 Capron Hall	30
5 Union Theological Seminary	34
6 Pasumalai High and Training Schools	36
7 American College, Madura	38
8 Lucy Perry Noble Bible Institute	40
IV. EVANGELISM	41
1 Bible Women's Work	41
2 Bates Evangelistic Work	44
V. MEDICAL WORK	46
1 Albert Victor Hospital	46
2 Hospital for Women	47

Day missions 9/22/53

VI.	WORK IN UNION ORGANISATIONS	50
1	South India United Church ...	50
2	Madura Church Council ...	50
3	Board for Tamil Christian Literature ...	51
4	Kodaikanal School for Missionaries' Children ...	52
5	Union Christian High School ...	53
6	United Theological College, Bangalore	53
7	Medical College for Women, Vellore ...	54
VII.	CO-OPERATION ...	55
1	Kallar Work ...	55
	CONCLUSION ...	60
1	Village Schools...	60
2	Mud Churches...	60
3	Station School ...	61
4	Sunday Service...	61
	CHANGES IN 50 YEARS ...	62
	LIST OF MISSIONARIES ...	63
	STATISTICS ...	68

LIST OF ILLUSTRATIONS

1	College Hall ...	Frontispiece
2	Church and Congregation ...	14
3	Otis Hall ...	30
4	The College ...	38
5	Evangelism ...	40
6	Van Allen's Hospital ...	46
7	Women's Hospital ...	47
8	Typical Scenes... ...	54



THE AMERICAN COLLEGE, MADURA, INDIA
THE MAIN BUILDING IN WHOSE GREAT HALL THE COLLEGE DINNER WAS SERVED

THE
88TH ANNUAL REPORT
OF THE
AMERICAN MADURA MISSION.

In presenting the Report for 1922, as I stand on the threshold of my fiftieth year of service, it is fitting to look in retrospect over the work of the last half century. Our retrospect need not go back to Noah's Flood, for we have a flood of our own that is sufficiently outstanding in Madura for the last fifty years.

It was the night of the 30th November unprecedented rainfalls of from nine to twelve inches had occurred on the mountains where the river has its sources, especially in the basin of the great Periyar irrigation lake. Here and there tank-bunds gave way and added to the turbulent rush of the waters that swept down the river like the waves of a stormy sea carrying before it a multitude of trees rooted up from the banks. 633 huts and other buildings collapsed. Only four or five lives were lost, but the damage in the town amounted to at least two lakhs of rupees.

The extensive railway colony was washed out and the Swedish Mission compound more or less flooded. The part of our Mission mostly affected was Capron Hall. As it was not a part of the regular work there we may anticipate the report of Capron Hall and introduce here the account of the flood as experienced by one of the rescued party, Miss Wyman.

On Thanksgiving night, after the program at Warden's Lodge, the Mangalapuram sorority climbed into its bandy and started home. It had been raining pretty hard during the evening, but we were quite surprised to find that for three quarters of a mile from the bunga'ow, the street was a river. We drove on through it a block or so, and found it up to the horse's knees. So we decided to make a detour, and we turned to the left and went round the Swedish Mission compound, approaching Capron Hall from the other side. But we soon got into the water again, and drove the last part of the way in water up almost to the hubs. It was slow and hard going for the horse, and we were more than an hour in getting home.

We found the bridge across the "moat" at the entrance to our compound covered a foot deep, and were almost afraid to cross, because the current was swift, and we were not sure that the bridge was uninjured. But the driver got down and lead the horse. A little way inside the gate the ground is higher, so we found our own driveway.

Friday morning when we woke, we were on an island. The water was rising fast, though it did not seem to have risen any during the night. By half past seven it was coming fast enough to have reached the garden in front of the bungalow. We watched the current swirling around the trees, and thought it quite likely, that before the morning was over we would be wading out. We are on a low piece of land close to the river.

School was in session as usual, and you would hardly know that anything unusual was going on, except that a stepping-stone path had been laid from the bungalow to the school, and the servants were trying, with poor success on account of the strength of the current, to lay a dam against it to protect their houses. At about ten the Inspector of Police sent word that we must leave in half an hour, with our three hundred girls, as the water would rise four or five feet more in that time. While we were debating whether we could hope to keep the girls in the second story of the school and cook their rice there, the Inspector himself came to warn us. We had to decide quickly, and we accepted his kind offer to bring a rescue party and take the girls out. So the teachers and the older girls and the servants carried the school records and books to the second story of the school, and we in the bungalow did the same. We put the books on upper shelves or upstairs. We carried the keys and works of the piano, the music, silver, and drawers full of record books upstairs, along with all the small furniture, and some large pieces, piece-meal.

In the midst of all this activity, Dr. Parker, who had heard a rumor of the flood, came over. She had met Mr. Chandler on his way over and

brought him along in her car. They had to leave the auto at some distance, and waded in water breast-high.

By this time the police party and the teachers had conducted the girls out by the back way, carrying the little ones. They did not have to wade so far that way, and soon reached the railway embankment, high and dry. Those who lived near enough were sent home. All the rest were taken to the East Gate Church, where they dried their clothes. A hundred and seventy were thus left to be cared for on the hospital compound.

Mr. Lawson who had also started out to come over on other business, and had left his motor-cycle at some distance waded in, and superintended the moving of the piano from the top of the library table where we had put it, to the stair landing. While they were moving some of the heavier furniture, making the rounds of the school to see that all were out, and that things were being left safely, we in the bungalow dashed out of our clothes and into bathing suits. It was almost noon before all this was done. But the water had not come the predicted four feet, though it was still steadily rising, and had reached a line within an inch of the floor of the verandah.

We were an odd-looking procession as we came out of the side door of the bungalow. We four were most suitably dressed in bathing suits. Dr. Parker, and the others were well bedraggled.

We went arm in arm until we reached the cable across the ditch. It was a heavy rope cable, tied on our side to a palmyra tree, and on the railroad side to a post. Men were stationed in the water along it to pass us over, like a bucket brigade. The water was breast high. Up to this point it had been not more than knee deep, so this struck me as a real adventure. I started out rather independently, hand over hand along the cable, scorning any help. But I must have put too much weight on my hands, because as I got toward the middle, where the current was strong, my feet came up on the other side. I recognized them in time to claim them again, and get them down. But no real mishap occurred, and we followed the railroad embankment to the first crossroad, where several autos waited to take us to the hospital compound. One was from the Mills, one from the Police Inspector. The water was rushing in a torrent through the viaducts where the road and our ditch go under.

As we came up to the crowd of people and the cars, we must have been a pretty sight! Some of the English officialdom I met there for the first time. And there were a lot of Indians, some curious, some themselves refugees, some passing intent on their own business, leaving their houses to go down in the flood, and carrying headloads of their belongings,

Little did we think as we entered the compound in state, on December first in nineteen twenty-one, amid the joyful acclamations of the whole school, that on the same day a year hence we would be escaping through a hole in the cactus hedge at the rear!

They took us to the East Gate compound, where Mrs. Chandler gave us all that was needful, including breakfast. We had packed a little tin trunk with the things we thought we would want, and a kind Indian had carried it out on his head.

We have suffered no ill effects from the flood. The water did not rise any higher, after all, and nothing in the bungalow or the school was injured. The compound shows some injury. It has broken out in holes and depressions worse than ever, much to Miss Noyes's distress. A big section of the wall behind the compound on the river side fell down. The primary shed "sat down" and so did a wood store-room and the sweeper's house. Some injury has been done to the verandah floor at the school. The total damage when repaired, and it must be done immediately, will cost a thousand dollars.

We came back on Monday after the flood, and put things to rights again. Except for the ground outside, you would hardly know anything had happened.

I. Personnel.

In 1873 the 'Fathers' were bearing the heat and burden of the day. Rendall and Miss Rendall in Batlagundu, Chester and Mrs. Chester in Dindigul, Noyes in Periakulam, Burnell and Mrs. Burnell in Melur, J. Herrick and Mrs. Herrick in Tirumangalam, W. Tracy and Mrs. Tracy in Tirupuvanam, Mrs. and Miss Taylor in Mandapasalai, and in Madura J. E. Chandler and Mrs. Chandler, Dr. and Mrs. Palmer and Miss Sisson. Not one of them is in the field today. Only three are alive, viz: Mrs. Mary (Rendall) Horsley in England, Miss Taylor in an Old Ladies' Home in Los Angeles, and Mrs. Palmer in Kansas. Dr. Washburn then on furlough, is living in Meriden, Conn., at the age of 90 years.

Dr. Wilder and Miss Wyman were united in marriage in Madura on the 15th January 1923.

In Memoriam. Changes have occurred even this last year. We mourn the loss by death of three members of our circle. Mrs. Cunningham died on the 23rd July, Mr. Zumbro on the 17th October, and Mrs. Vaughan on the 23rd December.

Eleven years ago we welcomed to our mission circle Mrs. Cunningham to live with her daughter Miss Swift.

Mrs. Cunningham has not figured in our mission reports, but has for all these years been a happy, inspiring presence in our circle. Her keen interest in all of us and in the mission work, her cheerfulness in social relations, and her patience under the increasing disabilities of age, have endeared her to us. And when, on the twenty-third of July, at the ripe age of eighty-eight Mrs. Cunningham laid down the burdens of life we were comforted in our loss by the inspiration of her life.

What is age but youths' full bloom,
A riper, more transcendent youth !
A weight of gold
Is never old ;
Streams broader grow as downward rolled.
At sixty-two life has begun ;
At seventy-three begin once more ;
Fly swifter as thou near'st the sun,
And brighter shine at eighty-four.

Mrs. Vaughan was in her thirtieth year of service in the Mission. Her health was failing at home and she had only recently returned from America. She was a true "mother in Israel" and died among her own loving people, as was her desire.

Mr. Zumbro was an outstanding man in education and "a hero in his patient assistance and quiet devotion." He came to India in 1894 and was connected with the educational work of the Mission during the whole of his missionary life. In the words of Mr. Wallace,

In his service to the Mission, to the College, to the University, and to the cause of Education in the districts of Madura and Ramnad, he manifested always a largeness of mind and of sympathy that made him a true leader. His power of leadership was due to the strength of his Christian character, his sound judgment, his large vision, his capacity for work, his calmness of mind and poise of spirit. What gave him a peculiar influence and power was his capacity and unvarying tendency to see things from the Indian standpoint.

We have welcomed back to the Mission Dr. Parker on the 25th February, Mr. and Mrs. Vaughan on the 15th October and Miss Quickenden on the 23rd November. We have also welcomed our new members Rev. and Mrs. and Master Wolsted, who arrived Sept. 27. Mention has been made of Mrs. Vaughan's death.

Mr. and Mrs. Hess, Mr. and Mrs. Martin and Mr. and Mrs. Lorbeer went on furlough early in the year.

Mr. and Mrs. Dickson left the work in Malabar the latter part of the year, and have been assigned to residence and work in Pasumalai.

In 1873 there was not a railroad in the District. But one was planned and was casting its shadow before it. Father Herrick anticipated its having an influence upon caste and idolatry. He said, "Caste receives a shock among travelers by railroad every day; and it does not seem to me that people can long continue to worship blocks of stone, when daily accustomed to see the iron horse moving rapidly along with his heavy load." When it came in 1875 Caste did indeed take notice. A Brahman on his way to Madura looked over the train at a station twenty-five miles away and found it too difficult to sub-

mit to, so turned to his springless bullock cart and made the journey at the rate of two miles an hour.

But Caste has great capacity for adapting itself to circumstances, and the railway has become its servant. Idolatry flourishes on the great multitudes brought to its festivals by the railway.

"Box-bandies" were the chief conveyance for those missionaries, with bullock power and bullock rates of speed. Now the bandy has given way to a more spacious coach and carriages and motors are chiefly in the running. Is this all gain? Certainly not in coming into personal touch with people along the way. In the slow bandy the missionary gained a personal knowledge of every place he went through and of almost every person he met.

Personal touch was stronger then than now not only in the missionary sphere, but also in the official sphere. Collectors remained longer in their districts and knew them personally and administered government with greater liberty of action. Rules and restrictions have been increased, greater opportunity of appeal to higher authorities, and more frequent transfers have kept the governmental machine ever on the move.

On the other hand there is much to the credit of rapid transportation. Among the guests
 Guests. entertained by the Mission during the year were Mr. and Mrs. Fred. B. Smith, who came in connexion with the campaign for International Goodwill and Peace. As a corporate member of the American Board Mr. Smith wished to see something of work outside of Madura. So Mr. and Mrs. Smith were conveyed in a motor car by Dr. Banninga from Pasumalai to Tirumangalam and what they saw gives us a bird's-eye view of that part of our field.

At Pasumalai they were astonished to see so large a work for Christian young men, and to learn that we are training them in so large a variety of ways for useful Christian work. In one village they saw a school conducted by the Y.M.C.A. In another there were 80 children, the majority being Kallars, whose brightness and simplicity and ear-rings and Christian songs all pleased them immensely. At Tirumangalam they saw the Boarding School, the Church, and the village people, and discussed with the resident Missionary and his wife their difficulties and compensations.

The box-bandy would never do for guests.

Another guest was the Rev. V. P. Mamman of the Syrian Church. Of him Dr. Banninga writes, "He speaks with highest appreciation of the efficiency with which we carry on work for the young. At the same time he suggests that something be done for our Sunday School work in order that there may be uniformity of lessons and a better supply of literature."

Still other guests, whose presence was very much appreciated, were Prof. Geo. M. Dutcher of Wesleyan University in Connecticut, who gave three lectures at the College on the Basis of International Order, and Prof. C. H. Van Tyne of the University of Michigan, who also lectured at the College, on Political Parties in the United States.

The attitude of the people has passed through interesting phases from an apologetic attitude that acknowledged defects and crudities in their worship and other practices through a long period of fanatical zeal that admitted no defects, idealising all that otherwise seemed crude and immoral, to the present when a wave of nationalism is sweeping over the land submerging religious fervor in the effort to bring together into one stream Hinduism, Muhammadanism and other religions, even Christianity as well.

This is modifying Caste indeed, but Caste survives and will only yield to a vivifying force that will take supreme hold on the new life. That force we believe to be the Spirit of the living God.

With the nationalising spirit that aims to unify the masses has come a disintegrating tendency that has wrought a cleavage between the Non-Brahmans who are the great majority, and the acute intellectual minority, the Brahmins.

These are hopeful movements whose end is beyond our ken; but in the midst of them we live and work.

Our associates are still, as in 1872, Pastors, Catechists, Teachers, and Bible Women.

Pastors. Of the fifteen Pastors in charge of churches fifty years ago only one is living, viz., Rev. S. Isaac of Kambam.

Two Pastors have been ordained this year, one at the extreme southern border, the other at the extreme western border.

The former was ordained at Sevalpatti on the Red Gravel Ridge four miles from the sea on our southern shore, 68 miles from Madura, where palmyrahs and sand are the chief products.

Getting there involved 27 miles from Madura by rail in the glare of noon. Then 11 miles by taxi to Aruppukottai where lives the Missionary who is Chairman of the South Local Council, the ordaining body for that region.

The taxi was a great improvement on the alternative conveyance, a pony jutka. But this motor had to stop and replace a tyre that had a puncture with one that had a carbuncle. For the tyre in reserve had been pitched up with a protruding bunch of rags.

The next afternoon found two of us stretched out in a missionary bullock coach. Underneath the boards that supported our mattress were clothes, chairs, provisions, boiled water to drink and new Bibles for distribution. It was the Pulman of the Palmyrahs and we travelled at two miles an hour.

At evening we lodged in an old bungalow occupied only at one end by the family of the Indian Pastor. Forty-five years ago Missionary Howland was occupying the bungalow with his family, when he determined on having a new church that would improve the standard of the mission church edifices. By his mechanical skill he directed the Indian carpenters while he worked on the high sharply sloping roof with his own hands and erected a handsome cruciform structure, that introduced a new era in church architecture in the Mission.

After Howland's death the Missionary's residence was transferred to Aruppukottai and the congregation dwindled, until now there are none to worship there, and the fine church with comparatively little deterioration stands as a huge monument to the dead.

Twenty miles still separated us from our destination and that meant an all-day journey in our Pulman of the Palmyras. The heat of the tropic sun was mitigated by a cool sea breeze as we drew nearer the shore.

Sevvalpatti was reached before dark. A tent was ready for us next to the church. Soon after our arrival came the Indian ministerial brethren, four from the South Local Council, and one, the new Pastor's predecessor, from the Central Local Council.

On the fourth day, the day of the ordination, the forenoon was spent in conference by laymen and ministers on problems of the Local Council,

The ordination in the afternoon was a blending of the usual western forms with ear-piercing eastern music of horns and drums and the bestowal of garlands and limes. The right hand of fellowship was fitly given by the predecessor of the new Pastor, who himself had served the Sevvalpatti Church 26 years.

The new Pastor, Rev. N. Mathew, had served in the place as a catechist and was well-known to all. He had to feed nearly 200 guests, and some of the village congregations had helped by furnishing bushels of rice. After he had been recognised as Pastor by the Council, before he was called upon to pronounce the benediction he was clothed by his people with a black and white surplice, and then his neck was loaded with garlands, so that as he stood forth to pronounce the benediction he looked like a veritable swamy.

After the service in the church came a procession through the village halted at intervals by dances of men and led all along by dancing and grimacing drummers. The procession moved first to the house of a prosperous layman who is an efficient member of Church and Council. Prayer was offered there. Finally it ended at Mr. Mathew's house where prayer was again offered.

The fifth day and most of the night were spent on the return journey of thirty-seven miles to Aruppukottai in the ever-reliable Pulman of the Palmyras. On the way we looked in at a little improvised hospital in a thatched building. There on the mud platform and the floor were six in-patients, one of them a youth who had been gored by an ox. This medical work was conducted by a young man whose training was solely that which he received as a compounder in Dr. Van Allen's hospital in Madura. It was better than most villages can boast of.

The return home occurred on the sixth day. One more form of conveyance was necessary. A rikshaw had to be used to reach the office of the motor-bus. Had it been the rainy season the journey could not have been made at all. For the cotton soil that was passed over in cart tracks would have been an impassable, sticky mass of black mud for many miles.

The other ordination need not be described as it was more or less similar, though it had one Oriental touch of its own, viz., an elephant.

The body of catechists formerly at work, especially those called Station Catechists, has been
Catechists merged in the pastoral and teaching groups.

They are now either Pastors or Teacher-Catechists. The growth of the work requires corresponding increase in funds, and one way of securing increase of funds is to set the Catechists to teaching school whereby they can secure government grants. The figures here are significant. In 1873 the number of Catechists was 103; in 1922, 91. In 1873 the number of masters in Village and Day Schools was 105; in 1921, 252.

If many Catechists are teaching, so
Teachers. also are many Teachers caring for little congregations. Without them much of our work would suffer.

In all our higher institutions there are many Teachers of high-grade training and fine experience, both men and women, who are the mainstay of our educational work and with whom it is our privilege to be associated.

A unique group of our associates is the company of Bible Women. The work that called
Bible Women. for the appointment of such workers began, as Miss Root says, in Madura City

in 1867 "in response to the request of an influential man who wished his family to learn to read." The first Bible Woman was appointed in 1869, but it was not until 1880 that this class of workers was tabulated as Bible Women. They were at first called Bible Readers.

To picture to yourself a Bible Woman you must, in the words of Miss Root,

imagine a pleasant faced Indian woman with her graceful dress walking along with dignity. In her hands a bag containing the Bible, song book and the study books for beginners. She is on her way to the Hindu homes. In the city she goes through the streets crowded with carts and people, and in these days the ubiquitous motor cars with cattle, dogs and children thrown in still to remind of orientalism! She goes not only into the large houses on the broad streets, but in the narrow lanes into the very humble homes. Many of the women of the leisure class are glad to listen to her stories and songs. Women who are occupied with various work welcome her also, and she sits down in their midst to tell them the glad news she brings.

In the villages she finds the women in the fields, and at the well with their water pots, as well as in the homes. Men and boys congregate under a wide spreading tree in the centre of the village, or in the open thatched roof building which serves as the town hall. Here they talk and gamble, but are often glad to have the Bible Woman stop to speak to them, and give them tracts. Singing the Christian songs draws a crowd of men, women and children.

The Bible Woman talks to the women in the houses and helps them in any way that they need her help. When they are ill she urges them to come to the hospital and often accompanies them there to encourage them.

It is an evangelistic work, but as we strive to teach them to read the Bible themselves, some of them must first learn to read. So here and there she finds her pupils, women of middle age and over, and girls of twelve and upward, and beginning with the letters and simple words, and a book of scripture selections, they finally are able to read the Bible. A Bible study lesson, with verses, prayers, and songs is taught each pupil with the Bible as text book. It is wonderful to be able to take our Scriptures into so many of the orthodox Hindu homes. In some cases they do not realize the great contrast between our Bible and their religious books, often they are indifferent, or minimize the influence which the Bible and these Christian teachers exert among them.

There is a growing unity among the Bible Women, and more of a feeling of possession in the work. They visit one another's work and if one is ill or leaves the work, they feel responsible for that work until some arrangements can be made. They are beginning to have more appreciation of the financial difficulties of the work.

In 1872 the number of Bible Women was 5; in 1922, 89.

II. Church and Congregation.

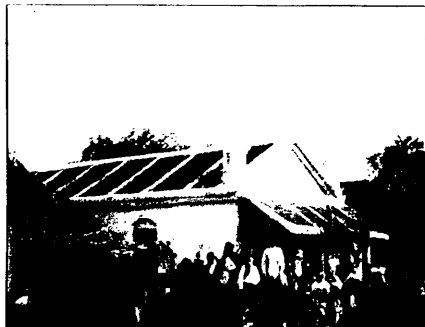
Organised churches are the crown of missionary effort. From the baptism of the first convert until the transfer to experienced consecrated Indian ownership of a Christian Church with equipment and resources complete, our work in India has this for its great aim. When this is accomplished our great work is done.

Churches and
Pastorates.

For seventy-five years we strove to organise local churches that would band together for the evangelisation of the District. Then we planned a system of Pastorates whereby territorial groups of congregations should be established and united in councils dependent on a single council. This is the constitution of the Madura Church Council.

In the process of development from local churches to pastorate churches the number has increased by one in fifty years, the changes being largely from weak local churches to strong Pastorates.

The best illustration of this development is perhaps in the South Local Council, where Mr. White reports "eight strong churches organised into seven independent Pastorates, each with its own English-speaking Indian



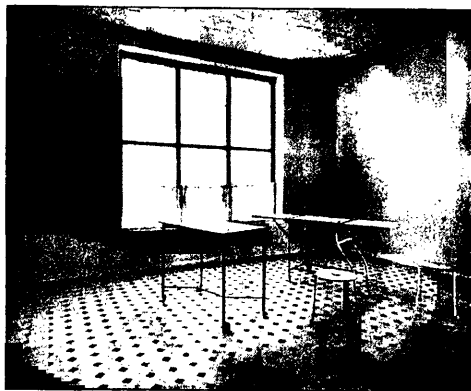
A PERMANENT CHURCH BUILDING, INDIA



A VILLAGE CONGREGATION IN SOUTH INDIA



DR. FRANK VAN ALLEN, INOCULATING FOR LEPROSY AT THE
ALBERT VICTOR MEMORIAL HOSPITAL, MADURA



OPERATING ROOM IN HOSPITAL AT KODUVIKANAL, INDIA

Site of structure given by Madura Mission; cost of buildings and equipment met by popular subscription and grant from government. The hospital is for use of visiting doctors and their patients.

Pastor, and with a Pastorate Committee financially responsible for the maintenance and conduct of its Church and forward evangelistic work."

If Churches are the crown of missionary work, Congregations are the basal structure erect-

Congregations. ed on the one foundation, which is Christ.

On that foundation have been built much wood, hay, straw, but also gold, silver and precious stones. The first Congregation was formed in 1839, five years after the establishment of the Mission. In 1849 the Congregation in Madura was described by a missionary lady as follows:—"Of children from the Boys' School and Girls' Day School there were 40, of beggars 12, servants, helpers and wives, beside myself, altogether making 72." Children, beggars and paid workers, these three, and the greatest of these was children. Contrast the numbers of that Congregation with the numbers in the Congregations of the four Madura Pastorates to-day, and we find more than fifteen hundred in the City, nearly six hundred being north of the river.

In 1872 the village Congregation of Sattankudi was started by a weak folk. The famine of 1876—8 brought them a chance to enlarge their profession of weaving and started them on a period of growth that has not ended yet. The church they worship in was built at an expense of Rs. 4,500 when labor and materials were cheap. Of this sum Rs. 2,000 came from themselves, Rs. 500 from Hindu friends and Rs. 2,000 through the Missionaries.

In the early days admission to the Congregation was not by baptism, but by registration. After six months or so of testing they were registered in the congregation registers. Later on, when they showed by their life and intelligence in Christian things that they

were qualified to be admitted to the Church as communicants they were baptised and received to the communion. Baptism then accompanied admission to the Church.

As far as their relation to their Hindu relatives was concerned, when they gave up the rites of the Hindu religion and placed themselves under Christian instruction and direction they were to all intents and purposes regarded as Christians. Now baptism has taken the place of registration in setting them apart as Christians. It is a more definite mark of the step they have taken and may be a wise distinction to put upon them. On the other hand there is danger that they will think the outward rite to be the essence of Christianity, instead of the new life which must be within them.

In making this change our Mission has fallen into line with most other Missions.

The finest group of Congregations is the South Local Council. Mr. White writes, "The Christian community now numbers about 8,000 souls scattered among more than 130 different villages in the midst of a total population of over 350,000...In our strongest Pastorate to-day out of 56 villages in all we have Christians in 30, or more than half." In other Councils also there are places of satisfactory increase.

In a small village approached only by a cart track through plowed fields there are 60 families of Panchamas. Of these 29 families have united in forming a new Christian Congregation. They have built themselves a prayer house of mud and thatch, only the rude door and two small windows being contributed by others.

Sunday the 27th August was appointed as the day for their making public profession of Christianity by baptism. Christians and Christian workers from all

sides assembled in the morning. Two motor cars came within a short distance, the first that had ever approached that village. From the motor cars and through the narrow lanes of the village the company moved in procession led by tomtoms making a joyful noise unto God.

First the new prayer-house was dedicated by song and prayer. A lady Missionary opened it and invoked God's blessing upon it, and then it was crowded to its utmost capacity by the assembled Christians, mostly seated on the floor. It was so crowded that we could not stand up to sing lest we should not all get down again. Jasmine wreaths were put upon the necks of the ladies and other guests.

With the reading of Scripture and prayer were two short addresses and then the business of the day was carried out. Two Missionaries standing one at each end of the table with baptismal font between baptised the new Christians as they came up by families and knelt, parents on one side and children on the other. Infants in arms were baptised in their mothers' arms, but other children were baptised as they knelt. One family of three received the names Abraham, Sarah, Isaac. Little bashful girls that might have objected to kneeling apart seemed to think it was a big thing to do, and smilingly took their places alongside their big brothers or sisters. Thus 30 men, 29 women, 38 boys and 24 girls were baptised in the name of the Father and of the Son and of the Holy Spirit.

Offerings were given and the meeting closed, to be followed by many personal greetings and conversations and a feast for the guests.

What wrought this change? Forty years ago a small school was maintained here for a term of years.

More than forty years ago Missionary and Evangelists were coming and going, and ever since gospel preaching and personal influence have been brought to bear on the people. Relatives in other villages have become Christians and had their influence. "One sows and another reaps;" "other men have toiled," and we "reap the profit of their toil."

The growth of a congregation in a suburb of Madura city is illustrated by Zumbropuram, of which Mrs. Zumbro writes as follows:—

Zumbropuram is a Christian settlement two furlongs to the north-west of the American College. It covers an area of one acre.

About 30 years ago two or three Christian families came to Madura from Tinnevely, in search of work. Their occupation was palmyra climbing, they made their living by selling the sweet juice, leaves and leaf stalks of this most useful tree. As there were a large number of palmyra trees north of the river Vaigai they settled at Goripalayam obtained some trees for lease and began to work.

Their success drew more and more of their relatives to join them. They soon bought a plot of land and built their houses upon it. This plot represented the site where the Science Hall of the College now stands. About ten families lived in this little community for four years till 1915.

There was a school, and the schoolhouse did duty on Sunday as a church. These Christians formed part of the Madura East Gate Church. During this time the College moved from Pasumalai to Madura to the present site north of the river Vaigai.

Shortly after this the Madura Municipality decided to purchase from the owners, a large piece of land north of the river for town-extension. The plot of ground on which these Christians lived formed a part of the land thus acquired by the Municipality.

A nominal sum of money was paid to each Christian family for the land and house it owned. No vacant site was available and the money they had was not sufficient to buy land and also to build houses. The College did not think it right that these Christian people should be deprived of their homes; and no attempt made to help them secure others. The College owned some land not far away which they decided to sell to these people at a reasonable price. The land was divided into several

plots in three lines and called Zumbropuram. Year after year more houses were built so that at present there are 27 houses with 42 families and 170 souls.

Most of the houses are built of brick. There is a school building which is used also as the church, and which is far too small to accommodate those who wish to worship in it.

Most of the Christians are from the Tinnevely district. They are very industrious and thrifty, and contribute about a third of all the money raised for the East Gate Church. There are a few teachers, writers and carpenters living in the village. A number from outside attend the church service.

It is a joy to see how happy this little community has been during these eight years of its existence, and how loyal to the cause of Christ. Three acres to the north of Zumbropuram have been bought for the future extension of the settlement which we hope will grow to be a strong Christian community wielding a powerful influence for good in this section of Madura.

Congregations must be housed to be permanent. As

Houses of
Worship.

Mr. White says, "such a building, be it a thatched mud hut, or the more pretentious brick and tiled edifice, is a veritable beacon of Christian light and truth in the village". Advance has been made in the willingness of Christians to provide themselves with such buildings.

The new Congregation at Koilpatti provided itself with a narrow, low, thatch prayer-house before inviting the Pastors and Missionaries to meet and dedicate the building.

But in the building of large churches in the towns the Christians are as helpless as they were fifty years ago. In 1872 the West Gate Church of Madura was erecting a new building, and spent thereon Rs. 5,489. Of this 42 per cent was paid by the Mission and 41 per cent was contributed by I.C.S. and other officials and European friends. The remaining 17 per cent was made up by the congregation with 2 per cent, Indian friends

with 7 per cent, and members of the Mission with 8 per cent.

Now the increase of wealth in the Christian community is balanced by the general increase of cost of labour and material. Besides that the official community, while it maintains the same spirit of friendliness that it has always shown, is not in such close touch with Mission work, as in former days. The result is that large buildings depend on occasional generous donations received from America.

In giving our Christians are well trained. Contributions in grain set aside daily by the Benevolence. women in handfuls from the family meal and presented on the Sabbath, little earthen mite-boxes called kalayams distributed among the families and brought in twice a year, and Sunday collections have been in vogue more than fifty years. But annual subscriptions and harvest festival offerings have more recently become the chief method of meeting the ordinary expenses of the Pastorates. In a harvest festival it is not unusual to see the father of a family come to the front and put down on the table a gold sovereign for himself and then add a rupee for his wife, and one for each of his children, including, it may be, the child in its mother's arms that has just been baptised. An exceptional case is that of one who gives Rs. 150 at every harvest festival.

Special forms of benevolence are more personal and conspicuous. They are generally exhibited in connection with the building of houses of worship. Mr. White gives the following instances:—"In a village where the Christians came from a poor cooly population they earn little more than a bare sustenance. Yet they are ambitious to have their own church. By raising subscrip-

tions here and there and by doing all the building work themselves they have erected to all but the last two feet in height the mud-and-stone walls of a house of worship that should accommodate 100 persons sitting on the floor. These walls completed painfully bit by bit and row upon row of stones are the evidence of 'faith in things not seen.' In another village a Christian widow of means has during the past year spent about Rs. 600 in repairing the church she attends.

The building of a cheap prayer-house of mud and thatch may call forth as much consecrated effort and faith as any larger expenditure. It may be a veritable widows mite. But when we see the white ants devouring such roofs and even the woodwork of the doors and windows, or fire consuming the same, and the rains disintegrating the walls, we feel that if possible the poor Congregations should be helped to build more substantially. In such cases the portion of a half or three-quarters that the poor Congregation can give is better conserved by the aid that enables them to build with brick and tile. We can therefore appreciate the value of the new building reported by Mr. Elwood. He says,

A church was dedicated in a village this year costing about Rs. 2,500, towards the cost of which the Christians of the village gave three fourths. Although the exterior of their very substantial building is not finished, dedication services were held some months ago, and it has been used for regular services. This is the fourth capacious and durable church that the Christians round about Dindigul in the last few years have built largely at their own expense.

Caste reigns throughout the land and when it is disturbed by accessions to the Christian community petty persecution is very apt to follow. For instance in a village referred to by Mr. White some thirty Panchamas came to Christi-

Persecution.

anity last year. One of them gave the Mission a small site for a prayer-house between the houses of the Christians and Hindus. The high-caste Reddies vehemently opposed the project, as it would bring the 'dirty Pariahs' too near their quarters. They offered in exchange double the amount of land on another side farther away. That would have meant having a 'Pariah' church without access to other castes and was refused. Thus far the Reddies have succeeded in blocking the erection of the new church.

In many places the Christians are the servants of the high-caste Hindus and the latter fear that the Christians will demand higher wages or become otherwise unmanageable.

When Christians are patient in enduring persecution it often results in good. Fear of the courts is at times protection.

Mr. Mathews writes :—

In one small village, the school had been discontinued some 10 years since, for want of funds. The former Congregation had dwindled till there were only two or three Christians, and these, not in good standing. Three years ago, however, we were fortunate in finding an Evangelist who, we believed, would be the proper man for that village, and we sent him to reopen the work. Among the Hindus, was a middle-aged man who had been a pupil in the mission school, as a child, and was now head-man of his caste. He and the Evangelist soon became fast friends, and of course, were a great help to each other. A school was started, and a good number of inquirers enrolled, from among whom, half a dozen were baptized, that year. The head-man promised to become a Christian, but postponed the date for his baptism, thinking that it would be the signal for the Hindus to begin some sort of persecution. The Hindu people, finding that he was not firm, influenced him to turn back, and join them, in trying to get rid of the Evangelist and the rapidly growing Christian community. Their arguments finally prevailed and he himself instigated a gang of hoodlums to beat the Christians on a certain Sunday evening after church. Thirteen of the converts were attacked, and a few seriously injured. The Evangelist's life was threatened, and he was driven

out of town. When I went there, however, everything seemed quiet; but I reported the case to the police, and they sent a Christian officer, to inquire into the facts. He framed charges against the rioters, and the prosecution was about to go on. But, as frequently happens in such instances, the non-Christians, aware that there was a strong case against them, came to terms before the accused had been called for trial, made peace with the Christians, paid part of their expenses, and promised to cause no further trouble. But in order to make sure of the head-man's good faith, a church meeting was convened, and he was asked to exchange betel leaf, with the head-man of the Christian community in token of renewed friendship. All this was done in the presence of a large audience after the Sunday morning service, and hostilities formally closed.

Since this trouble subsided, several of the Hindus, including the head-man, have requested us to admit them to the Church on confession. Last July 40 received baptism at one time; on this occasion, we expect a still larger accession of converts. When these are received into the church it will make a very interesting and impressive service; and will exert a wonderful influence on all the non-Christians of the village. The church membership now numbers some 75, all of whom are earnest and firm in the faith. The Congregation has passed through its period of persecution and now seems to be entering on a period of growth. The Christians are brave and bold, and are exerting a wonderful influence upon the people of the village and surrounding towns. We have faith to believe that the church will continue to grow until the whole village is evangelised.

III. Education

When the Mission commenced its work in 1834 it found 100 schools in Madara City, and within two years it had no less than 37 of its own. By 1872 it had nearly 100, and in 1922 it had 259. These are now in the care of the Madura Church Council. Individual schools are kept down for want of room. Mr. Elwood reports as follows:—

Village and
Day Schools.

If there were room it would be possible to have 400 boys in one school. Money is in hand for a new building and Government have given free of cost to the Mission a rocky hill, four and a half acres in extent,

upon which it is hoped to erect a new and suitable school building. The town school in Palni is in the same condition. Just as soon as a new building can be erected, our school will become the foremost Primary school in the town in every respect.

One, who as a boy was member of a praying band in the Palni School and was made by the Missionary an object of special prayer, has now after twenty-five years come and informed the Missionary that he has been baptised and became an Evangelist.

Boarding Schools take children when they come to the secondary stage of education, at an age when they are very susceptible to the influence of their elders and when they especially enjoy the companionship of their fellows.

Mrs. Mathews well says:—

The object of the Boarding School is to cultivate the minds of the children, and to lead them to become useful Christian men and women. The children respond readily, and develop, and grow in character, while they are in the School, even though it may be for a very short period. Most of them come from very humble homes. But in spite of handicaps, they have shown a growing sense of responsibilities, are obedient, industrious and reliable, to a degree that attracts the attention of all. When sickness comes to any of the children, the others will help, and care for him, and in many other ways they show that they have the interests of the school at heart, and appreciate the opportunity it gives them for service. While engaged in this work one comes to understand more clearly the need for good schools in India under Christian management, and the possibilities wrapped up in even some of the most unpromising boys and girls who enter the School.

They certainly are a joy to Missionaries, and the good results that come from them are more evident than in some other forms of work. Nor do they cease, with the years. Since this report was begun an "old boy" of many years ago has come to the writer confessing that his life had not been Christian and asking to be baptised and admitted to the Church.

At one time the Mission thought that every outstation Missionary should have a Boarding School. But on the whole the value of them has tended to make us concentrate on them so that they could be maintained at the highest degree of efficiency. This policy led to the formation of an elaborate building plan that has been placed before our Home Boards towards which we are working.

Fifty years ago we had five in as many centers, and now we have the same number in almost the same centers. Mandapasalai School was moved to Aruppukottai and Tirupuvanam to Manamadura, in each case because the missionary residence was given up in the former place.

Mrs. White reports that in the Aruppukottai School the girls number 100 and the boys 96. This is owing to special inducements offered to girls. Mrs. White writes,

It is often hard to keep the girls in the majority. When the new term began in June the boys came in hordes, while the girls came in one by one. At the end of three days there were twenty more boys than girls and still coming. We were dismayed and firmly resolved to admit no more new boys. Then Abraham and his father came in. They had walked 30 miles from a village down near the sea. We shook our heads: 'We are sorry, but no more boys are wanted. What we want is girls.' The father apparently did not take it in; 'You must take this boy. We came last year and you sent us away. Just take this one more boy.' We explained and explained, but the father continued to plead and the boy began to cry. Thirty miles is a long distance to walk when one is disappointed. At last we weakened, but cautioned the father that unless more girls came Abraham would be sent home. Next week the father came bringing his two daughters also. Needless to say Abraham is still here.

Mrs. Elwood reports that in the Dindigul School there have been during the past year 155 pupils, 63 boys and 60 girls as boarders and 4 boys and 28 girls as day pupils. This means a great increase of girls since 1872, mainly due to the numbers of orphans, destitute children

and converts from Hinduism, more than thirty being supported by funds from America. Mrs. Elwood rightly says,

What growth there has been has not been at all commensurate with the growth of the Christian community and the need for such Christian training for their children. We have not met nor are we meeting the need for trained Christian workers.

Every inspection by Government officers brings us up against the inadequacy of our school buildings and makes us feel the urgency of getting the new plan into operation. Of the Dindigul buildings Mrs. Elwood says further,

The inspecting officials of Government, are very severe in their criticisms of the very old and utterly inadequate buildings, and are insistent in their demands for new and adequate buildings, that of the Medical Officer being a letter of strong protest to the Boards responsible for these buildings and existing conditions.

In February we had an epidemic of measles. We had no place in which to segregate the boys excepting in the old dormitory, a large section of the roof of which had fallen in. And one night another section fell in falling just between two boys, but by God's good grace just escaping both.

One case among the girls proved to be small-pox. We called the Medical Officer. He was exceedingly angry when he found that we had no sick room nor isolation ward for contagious diseases patients. As there were cholera patients in the one ward in the Municipal hospital, he had to send the girl home to her village, there to become a source of infection to others.

He wanted to close the school at once, but as it was a time of year when four annual examinations take place we begged off on promise to report at once any new case of fever.

Mrs. Elwood follows up the account of a Naidu boy who had twice been taken away from the school in 1921, but whose brother had come from the army in Mesopotamia and persuaded his parents to cease opposing the boy. She writes :—

And so it came to pass that in January Subbiah appeared and said, with shining face, 'I have come this third time without opposition from my parents.' In July Subbiah came to us one day and said, 'My little brother has come and he too wants to be a Christian, will you receive him also?'

I told him to bring the boy. He brought him, a handsome lad of twelve years. After questioning him, I decided that we must save this one also, and said that he could remain. How happy they both were! A few weeks later both came with a cousin whom they begged me to receive. All our funds were gone but I decided to receive this boy also. But he did not stay long. He could not stand the separation from home and so returned to his people.

In October Subbiah appeared before me one day with another boy of most attractive face, and said, Amma, this is another boy from my village who wants to become a Christian, this is the fourth one in my class in our village school who have decided that we will become Christians. Will you receive him also?'

I began to wonder whereunto this thing would grow. But believing that if God is calling these earnest young souls out of spiritual darkness into his marvelous light, he will provide for them, I consented to receive this boy also. Surely if they are willing to forsake home, parents, kindred for Christ and the Gospel, we should have faith to believe that, as this work of saving the children is surely according to his will, he *will* provide for them. And so we have received twelve converts from Hinduism, six boys and six girls, this year. And just at the close of the year the support for the last one came.

Believing in the principle of helping dependent children to help themselves we began in August an industrial class for them. Dindigul being a centre of the mat-making industry of South India, materials and market being available, that seemed to be the best form of industrial work for us to begin.

Mats $6\frac{1}{2} \times 3$ ft. are used by the majority of the people to sleep on. The work of weaving them is done almost exclusively by Muhammadan women. The demand is great and constant, the number supplying it relatively small. So far as we can learn no Christians in our District are doing this work. In opening this we felt that we were thus introducing into our Christian community an entirely new industry. The work is clean interesting and pretty. Thus we chose mat-weaving.

Difficulties arising from the reluctance of the Muhammadans to endanger their trade by revealing trade

secrets were gradually overcome by Mrs. Elwood, a young weaver who was also an expert designer was secured, also an old loom, from which as a model 25 copies were made.

Mrs. Elwood continues,

"We began almost at the beginning to write down each step of the process of weaving and weaving of fancy designs for borders and special mutting, just as directions for knitting and crocheting are done. The teacher at once saw the possibilities of this and said, 'It took me ten years to learn this designing, but you want to learn it all in a few weeks'. 'Yes', we replied, 'we want every design you know'.

It is our desire to teach our boys and girls the details of the business, and train some of them to become teachers. We are specialising in pretty border designs believing that is an important part in the education of these poor village children, who have never had anything of the beautiful in their young lives, to be trained in appreciation of beauty of design and harmony of color."

Hindu Girls
Schools.

The four Hindu Girls Schools of Madura have a history of about half a century, and have filled an important place in the Mission's Christian message.

The West Gate School was started in 1871 and 24 friends, both Indian and European, soon subscribed Rs. 200 for its first building. Of these friends, only one is living, viz., Sir Frederick Nicholson, I.C.S., who is in honored retirement in the Nilgiris, and is still active in promoting schemes for the welfare of the people.

The Central School was opened in 1872 and ten years later was housed in its present building within an old gate of the Temple on land secured by Mrs. Capron with funds from the Otis Legacy. Its reactions on Hindu women are felt in the work of Miss Root as she meets the old girls of the School.

It celebrated its Jubilee by a bonfire that burnt off its thatch upper story, a bonfire ignited by the fireworks

of a passing marriage procession. All kindergarten materials and several benches, almyrahs and tables were also destroyed. And now we are wondering whether it is worth maintaining. Other schools for Hindu girls have grown up, and more and more the Indian Government is assuming the responsibility of Elementary Education.

The South Gate School was started in 1875. Ten years after it was housed in its own building with funds from the Knowles Legacy.

The North Gate School followed in 1879. Like the Central School its site and building were secured by funds from the Otis Legacy. This school, too, has felt the pressure of competition from rival girls' schools.

Miss Chandler calls attention to the change of conditions under which the work is carried on at present. She writes,

Fifty years ago two Schools were doing pioneer work for girls in the town. Difficult as it often is at the present time to persuade parents that their daughters are worth educating how much greater must it have been then when there were no such things as girls' schools anywhere else in the community; and when there must have been many wild rumours as to the motive of the Christians and the white folk in establishing such schools.

Today there are four, each enrolling about one hundred children. No longer are we doing pioneer work in girls' education. While many may not realize the deepest value of an education it is now being looked upon as a good asset to produce a more valuable bride when the time for matrimonial arrangements arrive, so little schools for girls are springing up everywhere and we are facing the problem of rival schools where any methods are resorted to which will entice the Hindu girls away from us. In one case a harmonium and a promise of free music lessons was used.

Another problem is the salaries of our teachers and the living conditions for our Christian women teachers. An attempt has been made to start a regular scale of wages in accord with other Mission institutions, but it can hardly be called a living wage yet. The unmarried Christian

women are at present living at Capron Hall without any room they can call their own, simply depending on the cordiality and good will of those who are already crowded to the limit for their comfort and welfare. A hostel for these Christian women who are working hard and walking daily through hot dusty streets is an imperative need.

A recent testimony comes to our notice of how a girl who had been at the North Gate School and later was married to a man who became a leper, when ordered to make a pilgrimage to some of the holy places to seek health for her husband, stood up valiantly and said, 'No, I'll take you to the Christian Leper Asylum at Manamadura and cook for you but I won't make any pilgrimages to idols made of stone.' She is suffering for her speech now but the spark of true Christian courage shines forth and brings compensation to our efforts.

Hindu Girls Schools are maintained in all our Church Councils and are considered important. Miss Smith has charge of two in the South Local Council. One of them was started in Mandapasalai in 1882 with twelve children and one teacher. In 1894 it was removed to a building in Aruppukottai and occupied the upper floor. Later on a third floor was added for it, and in 1920 it was given the use of the whole building. Again the growing School has become too large for its quarters, and the only prospect of relief seems to be in seeking the aid of Government in acquiring a new and more commodious site on which to build.

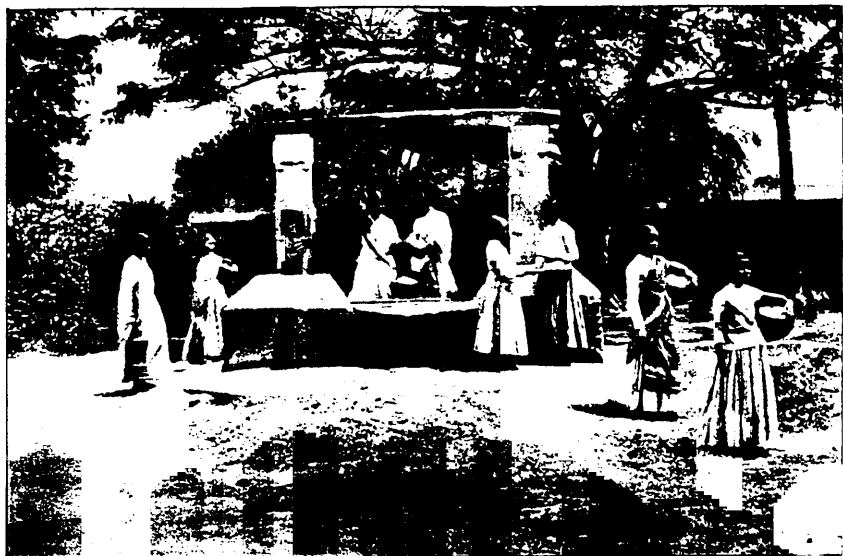
As we come to higher educational institutions there are only two that span the half-century, *viz.*, Capron Hall and Union Theological Seminary, Pasumalai.

Capron Hall.

"Capron Hall" goes back to the beginnings of the Mission itself.

Otis Hall, now the centre of the Bible Women's Work in Madura, represents the middle stage of the Girls' High and Training School. Miss Noyes thus gives its history:—

The growth of female education in India is well illustrated by the growth of Capron Hall. Opened as the first school for girls in the dis-



THE WELL IN THE GARDEN AT THE GIRLS' BOARDING SCHOOL IN MADURA, INDIA



OTIS HALL, MADURA

trict in 1835; even after thirty-seven years, or fifty years ago, it was only a small Primary School of not more than forty pupils, and with a man and his wife as teachers. Now the School consists of three Departments: first, the Normal School with four classes, the Upper Secondary, training students of High School grade, the Senior and Junior Higher Elementary classes, and a Kindergarten Training class which gives an additional year to those wishing to specialise in work for the little ones; second, the Model School, with eight vernacular classes, besides the baby-class in the Kindergarten, where the Normal students find opportunity for observation and practice teaching; third, the Secondary School consisting of the three High School classes and five preparatory classes where much emphasis is laid on English. There are two divisions of several classes, so that with special teachers for Needlework and Drawing, a staff of thirty-one Indian teachers is required in addition to the two clerks, Matron and Nurse. From 40 pupils the numbers have grown to 559, the largest number ever on the rolls, and about 60 were refused admission for lack of room. This does not by itself represent the increase in female education, for fifty years ago there was no other girls' school in the city, and not more than three or four in the whole District, while now there are a great many not only Mission schools—but under Government, Municipal and Hindu management. Capron Hall which was the pioneer still holds the first place not only in numbers, but as the only Girls' Normal or High School in our area larger than that of Massachusetts and a population of three or more million.

Fifty years ago the School was housed in a one-story building of four rooms—fairly well accommodating the 40 pupils on the rolls. Now Capron Hall built in 1903, though it seemed ample when planned—with its large hall and dormitory and 26 smaller rooms, is totally inadequate to house our large numbers. The girls' dormitories would provide only 9 sq. ft. to each of the three hundred pupils—quite impossible were it not for a verandah which is used when it is not too cold or stormy. Even the teachers must live from four to seven in a room. The boxes are kept on frames four deep in a room opened thrice a day. The class-rooms present such problems as how to furnish desk-room for over thirty grown girls in a room 16 x 18 ft. and find space also for Normal Students to sit and observe. Is it any wonder that pupils get tired and inattentive? Moreover two classes recite in a temporary shed—just washed down by the flood—two on the dining verandah; the Kindergarten Training class work in a part of the verandah 9 x 12 ft. partitioned off—part of the Kindergarten is often under the trees; the Upper Secondary class use the Science room when it is not in use for science classes. How can more civilized modes of life be inculcated when even students of High School

and Secondary grade, and even teachers are so herded together, with no place to keep their possessions neatly. Nay more, what opportunity is given for the privacy and quiet needed for mental and spiritual growth? Not only must we turn away pupils who cannot find the opportunity for education elsewhere, but it is a humiliation and a hindrance to our work to lose most desirable pupils and teachers because they cannot endure the crowded conditions.

We are grateful for the grant for the septic tank, and rejoice to hear that a new recitation hall has been placed on the authorised list of buildings for which funds are to be raised. We hope to see it rise and other needed buildings follow within the near future.

Fifty years ago, the annual expenditure for the school was less than two thousand rupees, whereas now it amounts to over forty thousand. The grant received from Government was about three hundred, over against nearly twelve thousand received this year in addition to stipends to pupils. Then the pupils paid no fees and were even furnished books and clothes, whereas now with a few exceptions the pupils furnish clothes, books and what dishes or bedding they have, and in addition have paid a total of Rs. 8,756 for board and tuition. Since the reduced Mission rate was discontinued and the scholarship system introduced, the number of those paying full rates has steadily increased, until now only 188 are receiving scholarships.

The purpose of the School at the beginning was to furnish educated wives for the mission agents. While this purpose is still being fulfilled, the emphasis is now laid on the training of Christian leaders—and especially of teachers. During the last forty years over a thousand teachers have been trained in the School. Such being the end in view, from the first the pupils have been almost entirely girls of Christian parentage. Although at present we welcome pupils from Hindu homes, Caste and purdah restrictions and early marriages prevent most from availing themselves of more than primary education which can be obtained in schools especially for Hindus, and even yet of the 559 on our rolls only 39 have been Hindus. For the first time in Madura, two Hindu girls are completing the High School course, and two more are studying in the High School. A number are attracted by the superiority of the English instruction given, and come in their automobiles and carriages. We have also admitted five Anglo-Indians, no other school in Madura providing suitable instruction for them.

The Normal Students number this year 83 of whom 41 will finish their course in March. One Brahman woman entered this term for training and is a most regular and satisfactory student. The Kindergarten instruc-

tion draws students even from as far as Bangalore. The Kindergarten Hostel was opened in January, and the students keep house there, doing their own marketing and housework, every one keeping a strict account and receiving practical experience in home-making. Would we could duplicate this experiment many times over! This department has always received encomiums from Government Officers, and their approval is evidenced by the fact that Miss Chandler is allowed to give her own examinations, the certificates she issues being signed by the Inspecting Officer. We look forward with dismay at the prospect of losing Miss Chandler, and hope that a worthy successor may soon be secured. It would be a serious loss to the prestige of the school to allow this department to 'lose face.'

We are encouraged to see how the desire for higher education is increasing among girls. The three High School classes now number 64. In March nine appeared for the S.S.L.C. Examination and six were declared eligible for College, the other three being eligible for Secondary training. About twenty years ago a very few dared to enter College, but for a long time we boasted only one full graduate, a fine woman who is now Principal of a High School for Hindu girls in Madras. Now we claim five or six B.A.s and six graduates of the Medical School among our 'Old Girls.' At present nine of our girls are in College, and four in the Medical School, and one has completed the Child Welfare course in Delhi. Many hands are raised when visitors ask our High School girls, 'How many of you want to go to College?'

Our work would be impossible without the efficient aid of our Indian staff. We still find it advisable to employ a few masters. Of our 25 women teachers all but two are 'Old Girls' of the school, and are loyal to its traditions. We have two women graduates, one in the Training School and one in the High School.

The organization among the teachers called the Sun-mothers is proving itself very useful in giving an opportunity to discuss school problems and in inspiring all to feel a responsibility for the discipline and welfare of the school. There are four self-government Houses, each having a mother chosen from the teachers and a Queen chosen from the girls. The decisions of the Council are usually wise and we hope to put more and more responsibility for discipline upon it.

A beginning has been made in Community Centre work across the river. Different groups of students go with experienced leaders for work in first aid, social and evangelistic work. The Sunday School has used part of its funds for an evangelistic tour in the Home Mission field. A company of about a dozen teachers and girls volunteered to give a part

of their vacation for this work, and came back most enthusiastic about it, and eager to go again and help the ignorant village women who had never seen such educated girls or heard the Gospel message.

The news of an additional \$5,000 for our Webb Memorial Church has caused great joy and encouraged all our congregation to renewed efforts to do their part to make the completion of the building possible. At present rates another \$5,000 will be needed.

'The flood' has already been described. Certainly none of the pupils here will ever forget their rescue through the raging channels. We should have been safe in the larger buildings but it would have been 'Water, water everywhere and not a drop to drink' and nothing to eat as well. We have much to be thankful for, and not least, the cheerful spirit of patience and helpfulness shown by our teachers and pupils in this emergency.

It is difficult to estimate the influence which ripples out from the School in waves touching not only the shores of India, but Burma and the islands of the sea. One of our first High School graduates recently came from Rangoon with her husband and called on us. It was pleasant to hear of the help she had been in literary, medical and Christian work. Her husband was evidently pleased with our product, for he said, 'She has been entirely satisfactory in every way.' Another girl went in February with her husband as a truly foreign missionary in the almost savage island of Nicobar. In writing of her efforts among this primitive people she says, 'It is because I have been in Capron Hall for so many years that I am something at present in the world. My loyalty for my school is still in my heart.'

The "Seminary" of 1842 grew into the "Theological School" of 1870 and then into the Union Theological Seminary, Pasumalai of today. Under whatever name the School has been important to the Mission and it is now enriched by the history of its past. At present it contains 32 male students and 18 who are wives of students and also receive instruction. Dr. Banninga writes,

Of the 32 students four are from Jaffna, three from the London Missionary Society, two from the United Free Church Mission, and one each

from the Ceylon and Indian General Mission, and the American Methodist Mission.

Of the 13 in the Middle Class seven are registered as Serampore students and are appearing for the diploma of Licentiate in Theology given by that Institution. We are finding affiliation with Serampore College helpful in stimulating more thorough scholarship and making the students more ambitious in their work. In the examinations held last April, the average standing of our Pasumalai students was higher than that of the students of any other Institutions affiliated with Serampore in the same grade, and we are sure that the work being done this year is better than that done last year.

The health of the students has been fairly good during the year, though there has been considerable sickness with fever and other minor diseases.

In February the teachers and students of the Seminary spent ten days in itinerating in the Home Missionary Society's field at Konganadu. Our purpose in going there was twofold—First, that students should get a clear idea of the condition of that field and of the work that is being done there, and second, that they may be able to help the workers in preaching the Gospel to the people of Konganadu. We have reasons to believe that our visit was successful. This is partly shown by the fact that the students of their own initiation subscribed a further sum of Rs. 70 for the erection of a prayer-house in one of the villages where one of our own graduates is to work. Rs. 70 had been raised for this purpose on our previous visit and this was doubled at this time, and a prayer-house has since been erected and was dedicated on the 22nd October, when one of the teachers and five students visited the place to help in the dedication.

A second itineracy was held for 8 days in August when we all visited the temple at Alagarkoil, 14 miles from Madura, where a large festival was being held. Our purpose in going there was to give to the students an insight into popular Hinduism and to show them how to do Christian work among the multitudes that come to the festival. Not less than 50 thousand were present at the Alagarkoil festival during the height of the festival, and groups of students preached to these multitudes from morning till night distributing literature among them, and doing personal work as they had opportunity. During the middle of the day the teachers spoke to the students explaining various phases of the ceremonies and celebration of the festival and giving their history, pointing out how we are to make the Christian message applicable to the crowds. During the evening magic lantern addresses were given by the roadside

and in neighbouring villages, where the people listened attentively to the explanations of the pictures of the Life of Christ.

From year to year we feel the increasing opportunities for training a better grade of Christian workers in the Seminary and also for training an increasingly large number of young men not only from our own Mission but from other Missions in the Tamil country as well. Our students now come from a radius of 300 miles round Pasumalai and every one that comes and goes back becomes a living advertisement for the work that is being done here and we rejoice that we can now train not only our own men, but men from Baptist, Wesleyan, Presbyterian and Methodist Missions. The only limitation upon our usefulness is the means placed in our hands and our own consecration to the things of the Kingdom, and we look to God to supply us both with the means and with the spiritual power.

"Pasumalai," that began as a "Semi-
 Pasumalai
 High and Training nary," has since 1875 grown and grown,
 Schools and developed into school after school,
 each one of which has taken a special place in our system. Dr. Miller writes of its present large activities,

A reference to the Mission Report of 1872 shows a school of 28 pupils and one master with a fee income of almost 28 rupees and a Government grant of Rs. 89. Out of this school was born in 1875 our present Institution, which today has an enrolment of 923 and a fee income of Rs. 13,500 and a Government Grant of over Rs. 10,000 with an Indian staff of 46 and Missionary staff of four. This little twig has branched out into a High School, Training School and Trade School in Pasumalai and one of its branches is now the splendid American College in Madura. A very satisfactory growth you will readily admit.

The year has been one of great activity and marked advance in every way. Three new class rooms have been built, also a Hostel that gives accommodation for 75 students. 27 acres of land have been added to our school farm—an additional class room has been added to the Trade School. Much new furniture has been made for these class rooms and Hostels. These show our advance in things material.

In Public Examination, on which so much stress is laid in India, our High School headed the list of all schools for boys in this part of South India and this is also true with regard to the results secured in our Training School, especially was it so of our Secondary Grade men 24 of whom secured a complete pass, the other two failing only in Drawing.

The results were the best we have ever secured. We have a splendid staff of Christian Teachers and it is to them the credit belongs.

The Inspector of Schools makes the following report to Government concerning the High School, 'This is an excellent High School under able management. The staff is adequate, suitable and enthusiastic. The teaching is generally good'; and concerning the Training School he writes, 'This is a popular, well-managed and efficient school, run at a considerable expense to the management for the good of the District.'

Of our 923 enrolled 540 live in our Hostels and Dormitories. Adequate attention is given to the physical, moral and spiritual needs of these students by the wardens and Committees in charge.

The general health of our boys has been good throughout the year. Students undergo medical inspection twice a year and everything possible is done for sick boys. Fully 2,000 cases were treated in our Pasumalai Dispensary. Our boys are always interested in athletics, and participation in drill and games is compulsory. In the Inter-school Athletic contest, one of our boys won the Grigg Medal given to the best athlete in the District.

The school maintains a good Library and Reading Room and teachers and boys have made good use of these. 1,250 volumes have been added to the Library, 950 of which came as a gift from the Sunday School at Whitinsville, Mass., to whom we give grateful thanks.

The Vocational School, hereafter to be known as the Trade School has done very good work in all departments. During the year 35 were enrolled in the Trade School as follows:—

Press and Binding Department	...	...	8
Carpentry	...	...	15
Masonry	...	...	7
Blacksmithy	...	...	5

We are trying to manage this on a self-supporting basis and think in time we may do so. But owing to heavy expenses we have worked this year at a loss. We hope next year to secure Government recognition and aid.

The chief aim of our school is to lead boys to Christ and train them for Christian service. This ideal is never lost sight of and we make much of Bible Study and of such organizations as the Y.M.C.A. and the Sunday School. During this year 120 boys were enrolled in the catechumen class and of these 60 joined the Church in Pasumalai, 10 coming from Hinduism. Nearly all the other members of the class are expected to join

the Church at the next Communion. It is results like this that gives us joy in service.

We have most cordially welcomed Rev. and Mrs. J. H. Dickson, who came to us in September. Mr. Dickson has charge of the Normal and Trade School and Mrs. Dickson of the Kindergarten.

We take this opportunity of expressing our gratitude to the many friends in America, who have helped us in making possible all that is here recorded and much more than it is possible to record. For no one can tell what those who go forth from these schools will yet accomplish. Above all we thank God for His continued presence and blessing throughout the year.

American College, Madura. Mr. Wallace presents the following report:—

Drury College, located in Springfield, Mo., U.S.A. has adopted our college in Madura as a sister college, and plans to co-operate with us in the future. The co-operation has already begun. The College has sent out to us during the year Rs. 1,000 to be used for college purposes, and at the last meeting of the College Council the following resolution was passed:—

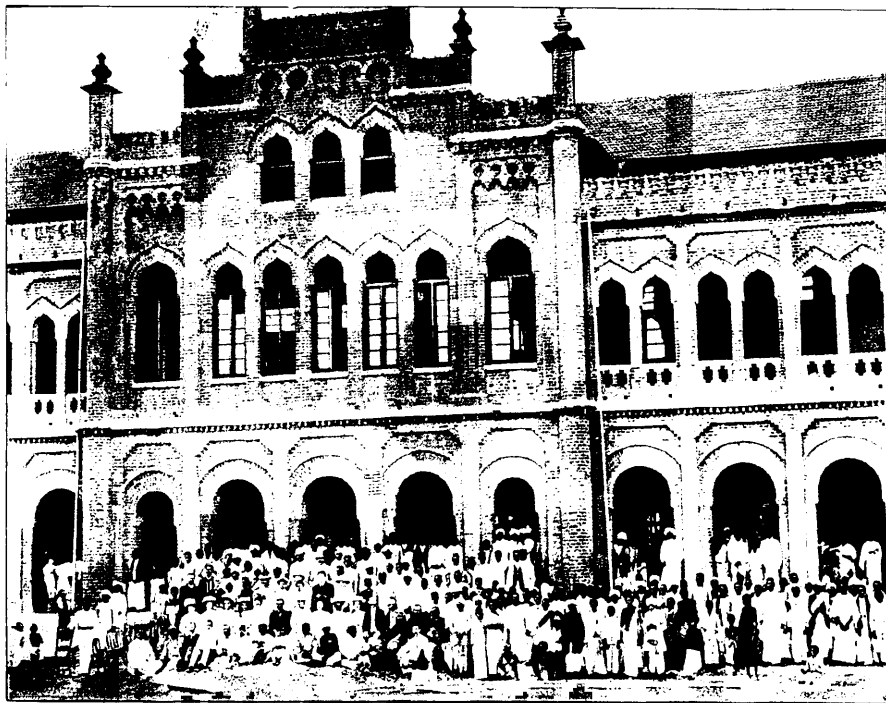
"This adoption and co-operation is most heartily appreciated and it is hoped that this contribution will be continued until such time as Drury will be able to send out and support their own representative on our staff."

The total enrollment for the year 1922-23 is 446 of whom 18 are enrolled in the special class which goes up for the Intermediate Examination in September, leaving 428 in the regular classes. This is an increase of 35 over the enrollment last year and marks the highest enrollment ever yet reached by the College. Of these 116, or 26 per cent are Christians.

In the University Examinations 25 per cent passed the Intermediate Examination completely, and 42 per cent passed the B.A. Examination completely.

There is a growing discontent with the practice that presumes to measure the total achievement of a student during his college course by his success in passing a written examination at the end, and it is altogether likely that within a few years other kinds of tests will be introduced to supplement the examination test.

There is no department of College life which we regard as more important than the hostel. There is nothing which so humanizes



THE MAIN BUILDING OF THE AMERICAN COLLEGE IN MADURA, WITH A
CHARACTERISTIC GRADUATION CROWD

and socializes the student as this. Our hostel is a miniature state all by itself. Here the Christian, the Hindu and the Muhammedan live side by side, sometimes together in the same room, and find it necessary to cultivate a spirit of tolerance; the young man from some high-caste family sometimes has for his next door neighbour a student from a low-caste family, and each comes to value the other according to his worth of character. The privileges of the hostel are extended equally to the poor and to the rich and so the barrier of wealth tends to disappear.

The principle on which this miniature state is organised is that of a republic rather than a monarchy—all officers are elected by ballot, with Mr. Nolting, the warden, as adviser and referee.

It is the rule of the hostel that no special favour should be shown to any one by virtue of the social class to which he belongs, or the wealth of his family, or for any other reason. The son of the prince is treated in the same way as the son of the poorest peasant. The lesson is a valuable one—difficult to learn especially in India, but we believe worthwhile.

The teaching of the Bible as a part of the regular curriculum has been no mere formal matter but one that has engaged the most earnest of all the Christian members of the staff. The aim of this instruction has been to apply the teaching of the Bible to life in such a way as to win the hearts of the students to Christ. The teachers have met together for prayer that the Holy Spirit would Himself instruct and guide our thoughts and inspire our lives, and direct all our personal contact with the students.

On Wednesdays a general assembly of the students has been held, at which expression has been given to the religious life and spirit of the College by different members of the staff, in the form of brief addresses.

The daily Chapel Service has been the first order of the day throughout the year, attended by the Christian students.

The Students Christian Association has carried on its work in building up a strong Christian spirit among the whole student body, and especially in strengthening the Christian life of its members. The Association has sought to direct the daily reading and study of the Bible in private, the life of prayer among the students, and has organised groups for voluntary study of the Bible under class leaders on Sundays.

The demand has arisen for a more definite form of church life and connection, and the effort is being made to organise a College Church as a branch of the South India United Church.

After twenty-eight years of service for the College, Mr. Zumbro was called away on Oct. 17th. His richly endowed personality has become in a peculiar way the possession of the College—a contribution to its spiritual endowment that will be valued and will continue to be effectively operative in its influence more and more as the years go by. The following is an expression of his hope for the College, taken from a report prepared by him for the last anniversary :—

'Efficiency for service is the ideal of this College, not yet fully realised,—but to be more fully realised in the future. It was the parting word of our revered Dr. Washburn in his farewell address when he left us now more than twenty-years ago. It is the word that I most desire to leave with you at this time.'

Lucy Perry Noble
Bible Institute.

Miss Chamberlin has kept up Miss Swift's work and gives the following encouraging report :—

One feature that has been a great source for thanksgiving is the increased number in our Bible department, as there were only nine last year and there are fourteen now. We have so many calls for our women and so few who can do the work.

There has been a greater interest in our village work than ever before this year. In many places where there was indifference or abuse, now they want us to come; and come and seek for truth and light.

In one village we passed through on our way to another they kept asking us to stop. So at last we did and the priest said he would accept Christ and tell his people. It was considered an unfruitful field.

This priest's son was ill and he had implored his gods and they had not healed him so he lost faith in them.

Thirty-one have joined the Church of whom five were straight from Hinduism.

The Director of Public Instruction visited our School and accorded us recognition on Oct. 13, 1922.

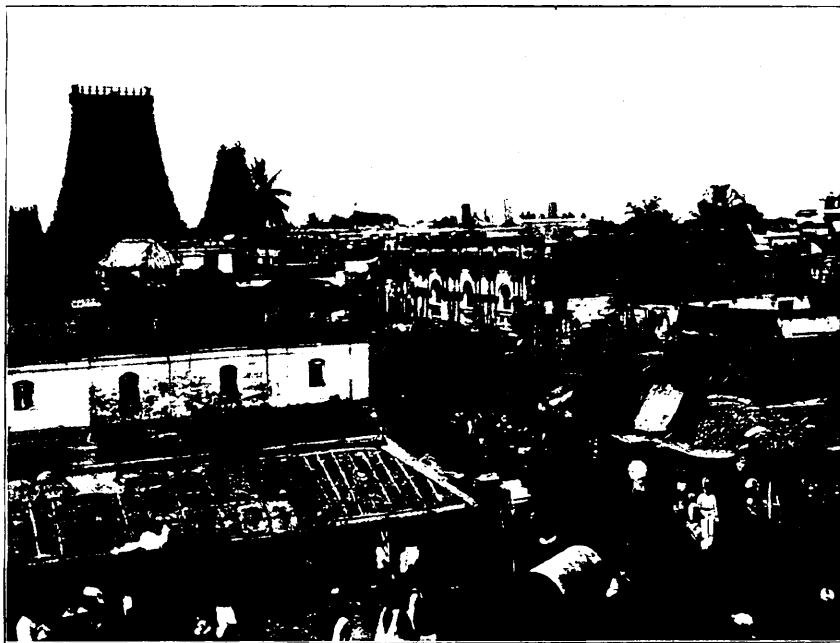
The day school for little children is going on very well now under the new instructors.

At the beginning of the year there were eighty-eight on the rolls but during the year one hundred and fifty-eight have studied here.

In our Industrial department we were favoured by a visit from Lady and Sir Todhunter who took some of our work to the Victoria Institute



AN INDIAN BULLOCK CART
A MODE OF TRAVEL NOT SWIFT, BUT SURE



A STREET IN MADURA, INDIA

in Madras to sell. There has also been a new and profitable opening for our sales in Assam.

We are thankful for the year.

IV Evangelism.

There is no work more purely evangelistic than the Bible Women's Work in our Mission, and under the topic "Evangelism" we give it first place.

Bible Women's work in Madura city as a department is just fifty years old. It was instituted in 1872 when Miss Sisson arrived to take charge of it and devote her whole time to it. While learning the language Miss Sisson held a daily class of Anglo-Indian girls and a weekly meeting with the women at Pasumalai. Within six months of her taking up the work she wrote, "The education of women carries much ignominy with it in the mind of a Brahman." The ignominy has gone, but the Brahman still objects to having his women taught by Christians.

Of the work in the city at present Miss Root writes,

Many different castes and conditions are represented among the women. The Sourashtra caste are very numerous. The women are independent and progressive in many ways. Lak-hmi, a very interesting old dowager, knows all the Missionaries and remembers Mrs. Capron. Her granddaughter, a delicate looking little widow, sings very well, and once sang in one of our large meetings at the bungalow.

We find ourselves in all sorts of queer streets and places. People are literally packed in, sometimes behind high walls, and shut in by houses. Sometimes we go to 'Good-well-water street,' where formerly was a wonderful well. We mount stone steps to lofty rooms with bright colored pictures of gods and goddesses all around the room. We go up narrow stairs to the roof and into spacious rooms with balconies overlooking the street. We pass through open courts, where cattle and oxen occupy one part, to the verandah along the sides where the smiling pupils meet us and present us with garlands, and fruits on a tray.

In one of the suburbs we visit a large mandapam, or rest house, where the worship of the god is kept up and which is also used as a rest house for travellers along the way. Our pupil and her husband are the custodians of the place. He is interested in his wife's lessons, and reads the books himself. He often sits on a mat in the middle of the room and his long black beard makes him look very dignified. He is intelligent and I think interested in our message.

At another time we go to the police lines where many women in the families of the constables and police peons are reading.

In 1890 the village work in the Madura station was begun. The village women were timid at first about the learning to read, but soon the first Bible Woman had six villages near the city where women were studying. This small beginning led to the opening of more distant villages until the work extended in all directions from the city.

I go out for the day to near villages and take a small tent, and my breakfast in the 'Fireless Cooker'.

Besides the short tours of a day in near villages, we had two tours of a week or ten days each. The first one was on the northern side. I stayed in a pleasant government bungalow, shaded by palm and other trees, and with delightful views of the country and the blue hills around. The largest village was on the railway a half mile distant from the bungalow. Here is an old work and many influential women are studying with the Bible Woman. I heard afterward that it was one of the "Gandhi" centres and some of the men had told the Bible Woman they were going to disturb me. She being courageous and tactful was equal to the occasion, and informed them that I had nothing to do with politics—was a "Guru" or teacher, come to help the women and they must not trouble me in any way. I encountered no ill feeling as I visited in the village and went back and forth to villages distant six or seven miles. All the pupils and their friends were friendly and loaded me with garlands, fruit, etc.

The other tour was on the eastern side at the time of the yearly festival of the god Alagar about fourteen miles from Madura. Three or four miles from the entrance to the great enclosure at the foot of the hill, which at festival times resembles a great fair with bazaars, and all sorts of amusements, we have a centre of work in a large village. Here a Bible Woman lives and works. This time there were eleven Bible Women with me for special work amongst the hundreds of people enroute to the festival, in country carts, in two wheeled horse carts, in motor buses and cars, and on foot. The rest houses along the way were crowded, and groups of people camped under the trees, and in temporary mat huts. We

had only to take our stand under a tree with books and pictures and our audience was secured. Even those in conveyances along the way would often stop to listen to the singing. So for several days the Bible Women sold books and talked and sang to the crowds coming and going. For the most part it was a cheerful crowd. They were going up the hill to bathe in the sacred stream, which they were taught would cleanse them from sin, and bringing away little earthen and brass pots of its holy water. I gave one day with my helpers to this festival work, and then went on with the regular work in the homes. As I went back and forth from the bungalow to this work, I found the toll-gate tax mounting up, but the head toll-gate keeper sent word that they should not charge me the full sum, as I came there to help all the women and was doing good! When I went through the last time enroute for home, the men ran out to say salaam, and I presented them with a few books. Thus pleasantly ended our second tour.

Going into the homes we count as perhaps the most important and rewarding work, but we also encourage the women and girls to come to us.

Because I am brought into contact with the homes I become much interested in the boys as well as the girls. In 1918 I started the Sunday School at the bungalow, which still continues. We have had various interruptions and troubles. Some are afraid that their boys will hear too much of the Jesus religion. A number of the boys come to service in the nearby church. One bright boy, who attends the Sunday School regularly, kneeled down in church during the prayer. He says his sister sings the Christian songs every night.

Besides the many who are intellectually interested in Bible lessons, we have in city and village some sixty women whose hearts have been touched and who believe in the true God. They wish to become Christians, but are hindered by their relatives. We are watching them and having meetings with them. With a few we can hold little prayer meetings in their homes. A few can come to the bungalow and occasionally attend our church. Others can only come to us as they slip away unknown to their relatives. One woman has been hoping for more than twelve years to come out openly as a Christian. Her husband has some occupation at home and watches her constantly. She works hard till late at night and arises long before dawn to begin again. She often has no opportunity for prayer, but prays in her heart. She comes to the bungalow when she can get away, sometimes at night, and we pray together. Her prayers are pathetic, but she trusts in the Lord.

A well-to-do woman in a village was baptised about two years ago and lived a Christian life near her relatives. She died this year, a cour-

ageous death. She had the small-pox, but because she had become a Christian her relatives would not come to her assistance. The Christians only helped her in her need. She made them promise to see that she had a Christian burial.

The Bible women's work is a quite unspectacular one, but we see results in general improvement, and advancement in knowledge. If we contrast the work now with the beginnings, we easily find growth. Indian women have taken many steps forward. They understand better the advantages of education. The disgrace is now more to the unlearned than to those who attempt to improve their condition. It is not so common now to have a woman laugh hysterically, or turn her back to us from mere shame, when she recites her lesson. The husband and brother are generally proud of the fact that the women are studying. Women are going out into the world more and increasing their knowledge in all matters.

Bates Evangelistic
Work.

Mr. White reports for the Bates Evangelistic work,

It came into being late in 1916 through the generous gifts of a Christian business man in America to promote the business of soul-winning in an active way. The original proposition was a total of \$5,000 for a three-year period to pay the salaries of 25 evangelists to work in 25 different villages scattered all over the Madura Mission area. The results of this work were so satisfactory to the donor that he consented to renew his donation for another three years, ending with 1921. The present work is running on a two-year basis with nearly the same amount of income annually.

The purpose with which the work is now being carried on is twofold:

- (1) *Concentration of funds and workers to develop the work in especially promising centres;*
- (2) *Development of self-support in villages where the work has been going on for some years, with withdrawal of Bates funds at the rate of 25 per cent each year.*

There are two general types of Special Fields, where we are now "concentrating" forces:

- (1) Panchama communities,
- (2) "Kallar Nad."

The former type of field can be found almost in any part of the Madura Mission field, where there are the outcaste peoples called Pariahs, Pallars or Chuckliyors. These people usually need only a very little

vigorous work done in their midst in order to win them over to Christianity by families and by whole communities, oftentimes numbering from 30 to 50 souls, in one single village alone. In one pastorate in the eastern part of the Field, there is a group of five or six villages from which, in the years 1921 and 1922, over 160 of such persons have come over to Christianity and more than 70 have been baptized. It is true these people come to us with almost no religion or education and have to have a great deal done for them to raise them to the status of intelligent and worthy Christians. They need schools and central buildings of worship and are too poor to furnish these themselves, except in small part. In this particular area we are trying to get proper buildings put up soon, so that the catechist or teacher and his family may come and live there.

The other field, "Kallar Nad" as it is called, is famous as the home of house-breaking and cattle-lifting Kallars. In 1922 five Bates Evangelists succeeded in winning sixty-four persons as converts and 123 as "inquirers" from the community. Not all of our five evangelists were, of course, equally successful in their work.

The Bates Fund maintained in 1922 a total of 27 evangelists, of whom 17 worked throughout, and 10 part of the year.

Mr. Holton thus reports his Evangelistic work.

Three itineracies have been conducted this year; their greatest contrast with the methods of 50 years ago was probably in the use of a Ford car for transportation and, where available, the use of Forest or Public Works Rest-houses in lieu of the heavy tents formerly in use. The old Gospel is still preached, the old songs are still sung and listened to attentively, and tracts and hand-bills are distributed, and earnest effort is made to sell portions of Scripture, all in the faith of our fathers that God's blessing shall rest upon His Word and our testimony. As these itineracies were conducted over sparsely inhabited country and far from any large centers the numbers reached were at no time very large.

Besides the very much enjoyed meetings conducted by the Rev. V. P. Mamman, Palni enjoyed the novel experience of a three days visit by a group of three young Malayali men who were conducting a preaching tour at their own expense and on their own initiative. Although Palni is a place of pilgrimage and a place of special sanctity in the eyes of Saivites, these young men were given a most respectful hearing as they preached in the bazaars, both in their mother tongue and in Tamil. All the local Christians welcomed them gladly.

V Medical Work.

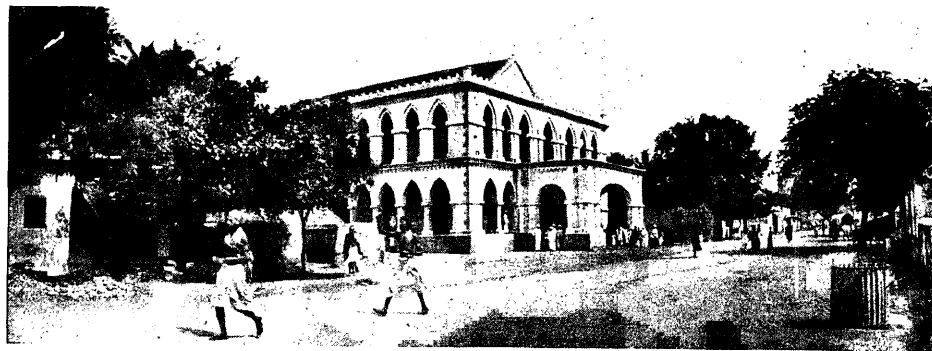
Among our institutions only Capron Hall represents a work that is older than that represented by the Albert Victor Hospital. The Mission started in 1834. Education of girls began in 1835; medical work in 1837. The first Mission Dispensary was started in 1849, and that is all there was in 1872.

For thirty-four years of the half century Dr. Frank Van Allen has been at the head of our general medical work in Madura. And now, as he passes over this department to his successor, it is fitting to express our appreciation of what he has done.

Dr. Van Allen's monument is the Albert Victor Hospital, built largely by the donations of grateful patients, which was opened in 1897. It was built without expense to our Board, and has been maintained with comparatively small appropriations of Mission funds. The Operating Room at Kodaikanal is another of the testimonials to the Doctor's great work.

Doctor Van Allen has not retired, nor has his work ended. He has taken up his residence at Melur and there will continue his beneficent work to individuals up to the measure of his strength.

Of the work of the Hospital one of the staff writes, 22 beds are now provided for in the Hospital, but at times more than 30 or 35 persons have to be admitted, and in such cases the main entrances and verandahs are used. The year's work on the whole has been a splendid success, and this has been entirely due to the untiring energy and indefatigable work and skill of Dr. Van Allen. There has been a happy co-operation of the Assistants with the Doctor and we close the year with joy.



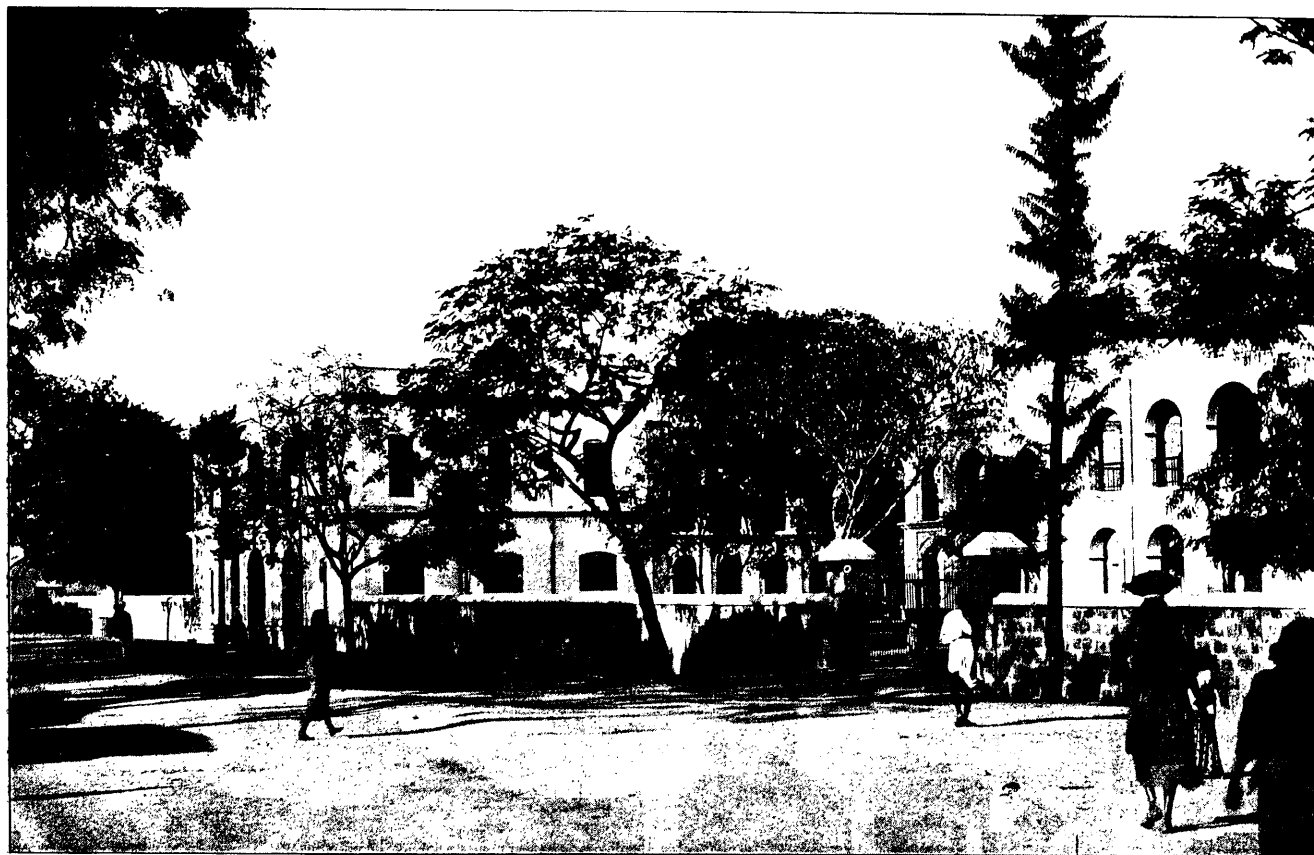
ALBERT VICTOR MEMORIAL HOSPITAL, MADURA



DR. FRANK VAN ALLEN
Senior Doctor



DR. EDWARD W. WILDER
Junior Doctor



AMERICAN HOSPITAL FOR WOMEN AND CHILDREN, MADRAS, INDIA
STREET VIEW FROM THE SOUTH

Dr. Parker has within the year been honored by the Government of India by being made the recipient of the silver Kaisar-i-Hind medal. It was bestowed by the Collector

Hospital for
Women.

in most appreciative terms.

Dr. Parker's report gives a suggestion of the way in which she is whirled about to all sorts of cases, and emphasises the great need of more doctors and nurses in the Hospital for women. She writes,

A part of the old Dispensary for men and women still stands on the Mission compound across East Veli street from Dr. Van Allen's Hospital. It is forty-five years since Mrs. Capron started her medical work for women there. She was not a doctor, but as the wife of an out-station missionary in Manamadura she had had much experience in the care of the sick and after the death of her husband went to Madras for study in a Government Hospital. She began to treat the women and children from 7 to 10 A.M. daily in a separate room in the Dispensary. More than 3,000 patients came the first year and as they kept on increasing the Mission asked for a woman doctor from America; so in 1885 Dr. Pauline Root was sent out. The next year a one-room building which had previously served as a school-house was fitted up as a Dispensary for women. That was torn down four years later to make way for a two-story building providing ample quarters for the out-patient department and eight wards. This cost Rs. 18,000, of which the Municipality gave Rs. 1,500 and Hindu friends Rs. 3,000. Unfortunately it was a hospital without a doctor, for on the day it was opened word came that Dr. Root could not return from furlough. No doctor was found until I came out in 1895. In ten years more that hospital building had become crowded and it was decided to build a separate dispensary, which was opened in 1909 and is the one now in use, though enlarged. Then that hospital was utilized to its limit, stairs moved out to make more room, halls and bathrooms used for patients, and in Oct. 1916, the corner stone of the present hospital building was laid. With the purchase of quarters and land at the back it has cost about Rs. 215,000, of which Government gave Rs. 50,000, Sourashtra friends Rs. 3,500 for a maternity ward for their own people, and the Woman's Board of Missions in Boston, U.S.A. the rest. The building was opened in Feb. 1920 by the Hon. A. B. Knapp. Madura Municipality and District Board have contributed each Rs. 1,000 toward furnishing.

It is generosity of friends that has made our work possible and the workers have been many. In 1897 Mlle. Zeline Cronier came to the hospital and gave the rest of her life, fourteen years, without furlough, to its service. Others have worked as doctor or nurse for shorter periods. Indian assistants, compounders, nurses have given good service; some have laid down their lives.

On the 25th of February I got back to Madura after an absence of three days less than a year. I found Miss Rogers conducting the Nurses Training School, Mrs. Nolting visiting the wards from her home a mile away, and Miss Tremenhoe keeping house and looking after the hospital laundry and food supplies. The medical staff was short. Dr. Scott had been helping whenever she could get away from Vellore Medical School, but no American doctor was here continuously. The Senior Assistant was picking up from an operation for appendicitis the month before and had not been strong since her severe illness the previous May. The Second Assistant was shut in her room with flu. Both have leave due them, so for the first few months we got on as best we could with one or the other ill or absent. Fortunately they are now well and from July 1st a Third Assistant is here from the first graduating class at Vellore. Having forgotten when we planned the hospital that accommodation for assistants would be necessary, there was difficulty in providing for their bed and board; but they are now chumming happily together. There is more than enough for all to do. Gradually we are fitting up our laboratory. The new microscope which I brought out has been set up there and Miss Samuel has been doing a good deal of hookworm work. She finds that some of our patients are entertaining as many as four varieties of worms at a time!

The patients in Hospital from Jan. 1st to June 30th numbered 593; Dispensary patients, 5,725; total treatments, 16,312.

European cases prevented me from getting to the hills in the hot season for Mission meeting, but both Miss Rogers and I went up to "Restabit" in July.

We came down from the hills at the end of July, partly because Their Excellencies, the Governor and Lady Willingdon, were to visit the Leper Hospital and also because we had planned to be in Madura in August to greet our expected new nurse from America. At the last moment we learned that her destination was changed. Now we NEED a nurse VERY MUCH.

Dr. and Mrs. Richards of Fall River and Boston were with us for nine days. He held a clinic forenoons in one of the European wards. Sick noses and throats were lined up all along the verandah. Among his

operation cases were four nurses, one compounder, and a Birds' Nest girl. We should have been glad of his assistance indefinitely, but Jaffna called.

The night after their arrival I was called about midnight to a case of twins in a village thirty-one miles away. I went on condition that they get me back in time for Dr. Richard's first clinic. The driver of the hired car provided by the family went at full speed over all obstacles, but the twins got there first. The mother needed medicine, but her friends would not allow us to give any because she had already taken the common country remedy, musk. So we accepted fifty rupees and started home. The chauffeur was so very sleepy that I feared an accident, but again he charged all obstacles successfully and we reached Madura at 6 A.M. That was Thursday. Saturday we were called to a maternity case "two miles from Manamadura". We went by the noon train and I refused to take thermos flask or water jar because refreshments would be available at Mana. That was my mistake. From the station we went by bullock cart two miles on good road, then five and a half across the fields, over rice plots and ridges and through mud and water, with one or two men walking with us to steady the cart. By seven in the evening there was nothing more to do, but no reasonable possibility of going over that track by night. They gave us a clean verandah as lodging. The nurse had rice and I some smoky milk and biscuits. I slept on a bench, folding the cotton mat so as to get as much as possible between bones and boards. The next forenoon it took from 7 A.M. till 11 A.M. to get to Manamadura. I made a hasty call at the Leper Hospital and took the train, reaching Madura at 3 P.M. when the family were considering sending out a search party. Of course it had been as impossible to send a message as to come ourselves.

A call came to Kamuthi, a town fifty-five miles away. It did not seem urgent; that was because the messengers unfortunately did not know how to describe the patient's symptoms. It seemed almost impossible to get away before Sunday and we knew that in so large a town there would be a Gov't. L.M.P. to look after the case. Sunday we went by car, taking the shortest route, which was not the main road to the town so the last mile of the way was a mere trail through fields, across a stream, and up a steep bank where a high ridge in the middle of the track had to be shoveled off to allow the car to pass. We were sorry to find the patient very ill with meningitis. It was less than a year since her marriage; she wore many jewels and was evidently her father's darling. I spent the night and left a nurse there next day after consultation with the local L.M.P., but the girl's fever went up to 105 and she passed away.

As soon as I got back to Madura there came a call to Abiramam, a town we had passed through five miles short of Kamuthi. It has a large Muhammadan population and one of their women, who had been a private patient in hospital, had induced the chief man of the place to call me for his sick wife. He is unloading agent at Rangoon for one of the big steamship lines, so is not often in his home town, but supports a school and a dispensary there and has from Government the honorary title "Rao Bahadur". We went on Tuesday; found our patient a gosha lady with malaria. For the night I was taken to the guest house, a pavilion in a coconut tope. The central room was open front and back except for bamboo lattice around the verandahs and had a small sleeping room on either side. It was quiet and pleasant. The patient was brought into Madura a few days later for treatment and has given five hundred rupees for hospital equipment.

Dr. Scott was with us for a few days during Michaelmas leave at the Medical School. She had to go the Monday after our Abiramam trip, but in the forenoon helped me with a serious operation.

VI. Work in Union Organisations.

South India
United Church.

Dr. Banninga writes as follows:—

The Council of this Church during the past year have been considering very carefully the project of union with the Anglican Church. Reports have come in from about one half of the Councils giving their views regarding the matter. While some are enthusiastic concerning the matter of union, others regard the adoption of episcopacy as a very serious matter and a high price to pay for union. Nevertheless no Council has yet said that they would not pay this price provided the episcopacy that we adopt can be carefully safeguarded so that it will not become an autocratic hierarchy.

The Madura Church Council, having received into its membership many from the Church Missionary Society's Mission of the Church of England in Tinnevely, is in favor of union and, as Dr. Banninga says, "does not regard episcopacy as a danger for they have seen it at close range," and would therefore welcome fellowship with that Church.

"The communicant membership," to continue the quotation from Dr. Banninga, "of the S.I.U.C. now is 38,160, while the total Christian community connected with the S.I.U.C. is 210,270, spread all over South India. These 200,000 Christians are a powerful leaven gradually transforming this country into a land where Christian truth is known and followed."

The Mission has changed its relation to the Madura Church Council by relinquishing its constitutional right to elect certain officers and giving the Council the right to elect all its own officers as from January 1923.

Board for
Tamil Christian
Literature.

Rev. A. C. Clayton, Tamil Literature
Missionary reports to the Board for
Tamil Christian Literature as follows:—

When the Rev. T. Walker of Tinnevely died, he had completed two-thirds of the revision of the old Lutheran Tamil translation of the Apocrypha. I was asked to complete the revision, and have carried on the work at intervals in my limited leisure. I have now reached the seventh chapter of Second Maccabees. There are still eight chapters to be done.

Canon Sell has recently written a book on the times between the Old and New Testaments, intended for Indian preachers and catechists. Canon Sell is anxious that the Tamil Apocrypha should be available as soon as his book is printed.

The matter in the Apocrypha is of very unequal value, but it has an important place in the history of the development of monotheism and the preparation for Christianity. That Walker of Tinnevely should have thought it worth his while to give time to the revision is proof of that.

I have revised the translation of the 'Third Book' of the Graded Bible Lessons in Tamil as far as the 72 Story for printing, have passed the proofs of the 'Fifth Book' in English as far as Story 60, and of the second edition of the 'First Book' as far as Story 35. The printing of the second edition of the Tamil Bible Dictionary has been delayed as a new edition of 'Tamil Lyrics' had to be put through the press.

It is worthy of note that our work in union organisations is largely educational. The reports of these follow.

It was in April 1901 that the Mission voted, "That a committee be appointed to act with a committee of the Arcot Mission, and that this Joint Committee be authorised to start a school for Missionaries' children on the 1st July 1901." Mrs. Eddy was appointed Principal and member of the Joint Committee.

Kodaikanal
School for
Missionaries'
Children.

The Mission considered that for the sake of facility and harmony, the Joint Committee should be allowed the full responsibility of Directors and have entire control of the policy and conduct of the school, the Principal to be a member *ex-officio*.

Mrs. Eddy visited America in 1902 and in co-operation with Dr. and Mrs. Wyckoff raised \$10,000 for the school. This made it possible to secure Highclere at an expense of Rs. 29,000.

Since then the school has greatly prospered. Other societies have joined in its support, its numbers have increased and generous donations have been received, enabling it to purchase adjacent properties and erect new buildings. It has nobly fulfilled the purpose embodied in it, and finds its justification in the hundred or so healthy hearty boys and girls that are in it.

The school has suffered two severe calamities. Early in the year Miss Boyer was returning to the school in the ill-fated Egypt and perished at sea.

In September, when there was a short vacation, diphtheria appeared among the children at Kodaikanal, one case being fatal. This made it necessary for the school to be closed the rest of the year. The new year promises to be healthy and prosperous.

This is the outgrowth of a school that was started before 1872 and in 1884 was converted into a High School and in 1905 was placed under the management of the College Council. It has within the past year been placed under the united care of the Church of Sweden Mission and our Mission, the former taking the controlling interest. Mr. Wallace states that the change is due partly to the impossibility of securing adequate funds for it from the College, and partly from a desire to encourage co-operation between the two Missions.

Union
Christian
High School.

The numbers in the School the past year have been 51 Brahmans, 242 non-Brahman Hindus, 90 Muhammadans, 115 Indian Christians and 7 Anglo-Indians.

Pleasing evidences of loyalty to the school on the part of Old Boys has been shown. A Muhammadan B.Sc. (of Glasgow), C.E., is one. Christian and Hindu Barristers are others.

United
Theological
College,
Bangalore.

Mr. Herrick writes,

The College was opened in 1910 by the co-operation of three British Missionary Societies, one Danish and one American. In 1912 another American Society gave its support to the College, and in 1922 another Danish Society was added to the supporting body.

Since that time 44 students have received theological training, of whom ten are University graduates. Seventeen of these are teachers in theological institutions, nearly all of the remainder are pastors and evangelists, or engaged in some form of missionary work.

At the opening of the College in July of the current year 11 new students were received, 4 for a short course of one year, and 7 for the full course. In October the students took part in a Y.M.C.A. camp, and a few weeks later assisted in arranging for a Y.M.C.A. "Retreat" at the College, which was well attended.

Dr. Larsen's return from furlough the latter part of August was welcomed with joy by all connected with the College. This was offset by the temporary withdrawal of Mr. Phillips for work in connection with

the Malabar Council of the S.I.U.C. the urgency of which was admitted to be so great that the College Council with great reluctance consented to this reduction in the teaching force.

Notable gifts of books for the library have been received during the year—one from the library of the late Bishop Robinson by Mrs. Robinson; and a more recent one from the library of the late Rev. Dr. Alexander Miller of Buckie, Scotland, another was from the library of the late Rev. Dr. Martin of Auburndale, Mass., U.S.A.

A further cause of rejoicing is a gift of £1,000 from the Wesleyan Missionary Society towards the building fund. This has enabled us to pay the remainder due on the mortgage of Rs. 30,000 by means of which the college buildings were completed. While the college is thus out of debt, there is still due a sum of about Rs. 16,000 on the building fund, this sum represents previous payments on the mortgage effected by extreme economy from the general funds of the college. It is hoped that this will be made available by further gifts, in order that the several needs of the college in the way of furniture, equipment, additional buildings, etc., may be supplied.

Medical
College
for Women,
Vellore.

Dr. Scott writes,

The College opened its fifth year in July with 75 students, thirty-two of whom are in the Freshman class.

For the first time all the students are housed in the town in two different buildings. The dining-rooms and recitation rooms are in one of them. They all sleep on the large verandahs. Five members of the staff live in a bungalow in the same compound, and thus have opportunity to know the girls. Two of the doctors and two nurses live at the bungalow next the hospital which is a mile away.

The Senior students have most of their classes at Voorhees College which belongs to the Arcot Mission. The Freshmen have chemistry there also as we have no laboratories as yet. The Seniors have clinical work and bed-side instruction at the hospital. We find the ambulance useful to take the girls back and forth on rainy or very hot days.

The first commencement was held in March and was a successful affair. The Surgeon-General was present and praised the school for the work it was doing and also its standard.

Out of the fourteen girls who went up to the Government examination in April ten passed, some with honors. All but three of the fourteen are now serving in mission hospitals.



PART OF A STREET CROWD AT ONE OF THE VILLAGES, INDIA



A PREACHING PLACE IN MADURA DISTRICT, INDIA

VII. Co-operation.

Some of our best work is conducted in co-operation with other bodies. Such is the work for Kallar Work, the Kallar tribe whereby they are being transformed from a Criminal Tribe into an honorable community. Government sought our co-operation and we heartily gave it.

Mr. Dudley gives the following account of it:—

Received from the Police Department,

For schools	...	...	Rs. 10,135
For boarders	...	...	2,285
"Piramalai Reformer"	...	...	125
Lecturer	...	...	108
Taking children to sports	...	...	32
Weaving shed	...	...	170
Furniture ...	...	...	200
Carpenter shed, tools, &c.	...	...	205 Rs. 13,230.

We have at present 64 village schools under the Police Department in the Usilampatti, Tirumangalam, Pasumalai, Batlagundu, Dindigul and Palni Pastorates.

Although it is difficult to secure good teachers, we expect several men from Pasumalai in April and a year later the training class at Tirumangalam will give us a good number of trained teachers who can take up this work.

We have in our various Boarding Schools about 80 Kallar children, aside from a goodly number (perhaps 30 or 40) Christians who came from this community.

The Kallar Special Officer has recently given verbal sanction for twelve scholarships for girls at Tirumangalam and we have agreed to give special attention to these children and the other girls from this caste now in this school. He will give us a sewing machine as soon as they can use it.

In May weaving was started in the Tirumangalam Boarding School and about 20 boys work at this trade. Four spend practically full time at weaving, the others do it in addition to the ordinary curriculum. This industry is self-supporting and we expect a profit of Rs. 500 during the coming year to support Kallar children in the School.

In October we began carpentry and are working on a 600-rupee order of furniture for Kallar schools. About ten boys work at this trade. Three scholarships in addition to the one already taken, have been sanctioned for this department.

The Labor Commissioner has spoken favorably to sending boys to the Trade School at Pasumalai for training.

In July a Training Class was started in Tirumangalam with the Boarding School. This class is a branch of the Pasmalai Training School and recognised as such by Government. There are eight or nine students from the Kallar caste and many of these have already taught in Kallar schools. Four men have been baptised in this class this year.

Believing that one of the best things we can do for Kallar Nad schools is to furnish trained teachers, and believing one of the best things we can do for the Church in Kallar Nad is to see that these teachers are Christians, we have sought means to take in another class of 30 in July. The Director of Public Instruction has verbally sanctioned the stipends. The Labor Commissioner has led us to hope he will sanction Rs. 2,000 for buildings.

We know of a good number of Kallars who will come to such a class, and some of them already lean strongly toward Christianity.

One of the greatest difficulties in the work of Kallar Nad is the backwardness of the women. We have four Bible Women now for the work among them. We have as many Catechists now on this fund and will be in a position to do more systematic and thorough evangelistic work the coming year.

Giving on the part of Christians has doubled in Usilampatti Pastorate this year and it has nearly doubled in Tirumangalam. Just what proportion of this is due to Kallar work it is impossible to say.

"The Piramalai Reformer" has been continued at a loss through the year. But it is much valued by the Police Department and its continuance seems justified, especially as there are indications that it will be financially more successful in the future.

During the statistical year about 64 have received adult baptism from the Kallar caste.

Usilampatti is the head centre of the Kallars and a few details of the work thereabouts may be of interest.

Start in the motor-bus at 4.45 A.M. for Usilampatti a distance of 25 miles. Rs. 600 in your suitcase for the group of agents at work in that centre make you careful,

No room in the seat with you, so you place the case behind and run the strap of your thermos bottle case through the handle of the suitcase and strap it to the back of your seat.

Seven miles out from Usilampatti the bus is stopped by a swinging lantern and you are invited to come down by one who intends to get that money in your case. You meekly conform and deliver the case money and all. But as the one who thus unceremoniously accosts you is the Missionary for whom you are taking the money, it is all right.

Rain has been falling and you get into his bullock coach with him to pass along a narrow muddy lane to a village near by. Supporting the coach before and behind so it will not tip either way, you sit in it and enjoy a fine "little breakfast" of coffee and pan-cakes.

You are in the centre of three villages inhabited by Kallars. You start on foot with your companion to meet the headmen of the three villages called together to take steps for building a new and sufficient school house.

1,000 rupees are needed, of which Government will give half. How much can you get from these villages whose own houses do not average more than a fifth of that sum? The responsible men sit on the ground with their followers standing behind in a semi-circle. Finally they sign a promise that they will give Rs. 300.

Then comes the question of a site, which they agree to give. You walk back and forth between the villages in sticky mud that enlarges your feet and threatens to pull off your shoes, until an open spot under the high bank of a tank between two of the villages is agreed upon.

In all this the Missionaries could hardly accomplish a settlement without the invaluable aid of the Indian

Pastor who patiently and persistently holds the villagers to the main question and brings them to a conclusion.

Mounting the bullock coach again you finish the last seven miles of the journey stopping on the way to look at a couple of schools conducted by other bodies.

At Usilampatti you spend the best part of two days, meeting first the Pastorate Committee of the Christians connected with the Mission, and then the teachers of schools in the vicinity. Both meetings are full of interest.

As the schools have increased rapidly of late, and as some of the teachers are very poorly trained, the Missionary has invited an experienced training master from the Pasumalai Training School to give several lectures on the keeping of registers as required by the Government. This he does in a very interesting and effective way.

After these lectures the money so carefully brought is all distributed, and the parties disperse to their several homes. The two Missionaries adjust themselves in the coach for a moonlight drive of 22 miles to Tirumangalam.

A halt is made in a village on the way while the local Missionary routs out a small Kallar boy who should have gone to the Pasumalai Elementary School but has failed to do so. His excuse is itch, but even in the darkness, it can be detected that the eczematous marks on his hands are all dried up. A bystander explains that some festivity in the family was the cause of his staying away from school.

Mr. Mathews writes of similar work in the Batlagundu Boarding School. He says,

A cause of thanksgiving is the admission of Kallar boys. Only a few have been received thus far, but Government has promised additional scholarships for the new year. Most of these boys have never attended school, but they are strong and sturdy, and eager for an educa-

tion. They are mentally, as well as physically, well equipped for hard work. Our aim is to educate the boys, and instil into their minds the principles of honesty and industry. We are ready to open a class in carpentry, at beginning of the new year. This will be in addition to their regular class-room work, and will not only make the school life interesting to them but will give them a trade whereby they can earn their own living. Ordinarily there would be no room for these Kallar boys, because the buildings are already overcrowded with the Christian children. The Government, however, has made this possible by providing a grant for the new carpentry shop, and the necessary tools, and has given generously for the repair of an old building, which now serves as a dormitory for the boys. We are still looking forward to the proposed new plant for the Boarding School. The present buildings are old, insufficient, unattractive, and utterly unfit for carrying on the important work which we have undertaken. But we rejoice that friends at home have already given liberally for the new plant for the school, and are confident that the whole amount needed will be raised, and the buildings erected, within the near future. Then the work can be properly carried on, and the general health of the children will improve, when overcrowding is relieved.

Mrs. White gives the following account of the same kind of work for another Criminal Tribe:—

In Ramnad District there are about 2,500 men, women and children belonging to the Kurava caste. These people are by habit nomadic and addicted to drunkenness, immorality, thieving and housebreaking. In 1900 Mr. Perkins began work among these people to try to reclaim their souls for Christ. After he left Aruppukottai Dr. Jeffery carried on the work by bringing about half a dozen of the boys to the Boarding School. On May 22, 1919, Government sanctioned scholarship grants of Rs. 4 each per mensem up to a total of 50 children to enable them to study in the Boarding School at Aruppukottai. On June 19, 1920 this aid was increased to Rs. 5 per mensem up to a total of 100 children. It also gave a grant of Rs. 10,039 to build a dormitory for boys, which was dedicated Feb. 9th, 1922. To date Government has granted in scholarships Rs. 10,900.

What are our aims in regard to these children? It is somewhat hard to establish regular habits in boys who not only have been free from discipline but also have a heritage from nomadic ancestors. They chafe against regular hours and very often in the morning one or two will be found among the missing. Then a trustworthy boy is sent to bring in the wanderers. But I am glad to say that it is mainly the new boys who run away. Boys who have been here a year or two

usually obey the rules. In scholarship these boys and girls compare favorably with the other children. One boy received a prize in the Bible Union examination this year. Several others stand at the head of their classes. It was not long ago that one boy told me he hoped to become a Christian catechist.

As yet not many have finished their education, but of those who have, not one has gone back to a life of stealing. All who have finished have gone out into the world to take their places as baptised Christians. Seven boys have left the school after finishing their education at Pasumalai and are doing good work. One boy is a Station Master in Ceylon earning Rs. 50 per month. The son of the head man of the Kurava caste is a constable. Three are teaching school, one is a writer in the Y.M.C.A. in Colombo, whence he sends money to his two brothers who are studying here.

Last year there was a total of 50 children studying in the Arnpu-kottai Boarding School and at Pasumalai and Capron Hall. This year we have a total of 58.

A basket-making class was started the 1st of October to teach these children the use of their fingers and to keep them from having too much leisure time. As no money was available for a teacher this has merely been carried on by the pupils who know something of basket-making helping those who do not, under the supervision of the School manager.

CONCLUSION.

Re-evaluation of our work is called for by our Board. Let me call attention to the co-ordination between the various branches of our work.

Forty years ago a village school was maintained in a small village for a term of years and Village Schools. then discontinued. This year twenty-nine families have formed a Christian Congregation, of those who were children then and their children. We value that school.

Formerly the Mission would erect a small mud and thatch building, and work for months or Mad Churches. even years to fill it. In Koilpatti the

people have built it and crowded it from the beginning and come into association with the Church Council. This is the better way.

Years ago a girl small of stature from a feeble village school was taken into the Boarding School Station School. and later on married to a village Christian. Now she is the mother of three strapping young men all in industrial work as teachers. We continue our high valuation of both village and station schools.

Result of many forms of work were in evidence in a Sunday service in a mud prayer-house. Sunday Service. The teacher and his wife were products of Pasumalai and Mangalapuram respectively. Two Bible Women trained in Rachanyapuram were present. An infant baptised was the grandchild of an orphan saved from famine and flood and trained in the Palani Orphanage, Batlagundu Boys Boarding School, and Pasumalai. The child's father is teaching a Board School under the Local Government. This father's bullock cart took the two Missionaries in the rain to the high road. The driver of the bullocks was the grown-up son of one of the earliest Christians in that place, the old man being no longer living. The property is not well kept up for lack of funds in the Pastorate Committee. The Congregation remains small and unable to provide funds for repairing buildings, though it is a center where various Christian families are represented. The school for Hindu boys is well maintained. Every one we look at is the product of one or more of our agencies.

Every agency has in its time brought forth fruit to the glory of God. "In the morning sow thy seed and in the evening withhold not thy hand for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

CHANGES IN 50 YEARS.

Jan. 1873.			Jan. 1923.
23	Missionaries	...	63
127	Indian Workers	...	910
249	Villages with Christians	...	605
7,059	Christian Community	...	26,724
194	Gain over previous year	...	585
Rs. 3,447	Contributions	...	Rs. 32,552
31	Churches ; Pastorates	...	32
1,547	Communicants	...	9,142
57	Gain for the year	...	128
2,419	Pupils in the Schools	...	14,923
Rs. 1,222	Fees from all Schools	...	Rs. 79,214
10	Itineracies	...	57
47,541	Hearers on do.	...	129,954
	Pupils of Bible Women	...	3,326
	Hearers of do.	...	101,303
2	Dispensaries ; Hospitals	...	2
100	Patients	...	2,014
24,357	Treatments	...	60,433

LIST OF MISSIONARIES

Rev. John J. Banninga, M.A., D.D., Secretary.

Date of entering Mis- sion Service.	Names.	Post Office Addresses.
1901	Rev. John J. Banninga, M A., D.D. ...	} Pasumalai, Madura Dt , S. India.
1901	Mrs. Mary D. Banninga ...	
	Work : Union Theological Seminary.	
1873	Rev. John S. Chandler, M.A., B.D. ...	} Madura, S. India.
1871	Mrs. Henrietta S. Chandler, B.A. ...	
	Work : South India United Church.	
1908	Miss Gertrude E. Chandler, (Kg. Tr.) ...	Madura, S. India.
	Work : Capron Hall High and Training Schools.	
1916	Miss Edith M. Coon, M.A. ...	Madras, S. India.
	Work : Woman's Christian College.	
1900	Rev. James H. Dickson, B.A., B.Sc. ...	} Pasumalai, Madura Dt., S. India.
1900	Mrs. Frances H. Dickson, (Kg. Tr.)...	
	Work : South India United Church.	

1919	Rev. Raymond A. Dudley, B.A., B.D. ...	...	} Tirumangalam, Madura Dt., S. India.
1919	Mrs. Katharine E. Dudley, B.A. ...	...	
Work: South India United Church.			
1891	Rev. Willis P. Elwood, M.A. ...	...	} Dindigul, Madura Dt., S. India.
1891	Mrs. Agnes A. Elwood ...	...	
Work: South India United Church.			
1912	Mr. Edgar M. Flint, M.A., B.Sc. ...	...	} Madura, S. India.
1912	Mrs. Susanna Q. Flint, B.A. ...	...	
Work: The American College.			
1911	Mr. L. Curtis Guise, M.A. ...	...	} Madura, S. India.
1911	Mrs. Nettie B. Guise ...	...	
Work: The American College.			
1894	Rev. David S. Herrick, M.A. ...	...	} Miller's Road, Bangalore, S. India.
1887	Mrs. Dency R. Herrick, B.A. ...	...	
Work: United Theological College.			
1915	Rev. James M. Hess, M.A., B.D. ...	...	} On furlough.
1915	Mrs. Mildred W. Hess ...	...	
Work: The American College.			
1891	Rev. Edward P. Holton, M.A., B.D. ...	...	} Palni, Madura Dt., S. India.
1894	Mrs. Gertrude M. Holton ...	...	
Work: South India United Church.			
1896	Rev. Franklin E. Jeffery, M.A., D.D. ...	...	} On furlough.
1890	Mrs. Maud B. Jeffery, B.Sc. ...	...	
Work: South India United Church.			

1911	Mr. James H. Lawson, B.A., S.B.	...	...	} Pasumalai, Madura Dt., S. India.
1911	Mrs. Frances J. Lawson, B.A.	...	...	
		Work :	South India United Church.	
1915	Mr. Lloyd L. Lorbeer, M.A.	...	...	} On furlough.
1915	Mrs. Elva H. Lorbeer, M.A.	...	...	
		Work :	Pasumalai High and Training Schools.	
1915	Rev. Azel A. Martin, B.A., B.D.	...	...	} On furlough.
1916	Mrs. Emma W. Martin	...	...	
		Work :	South India United Church.	
1908	Rev. Burleigh V Mathews, B.A., LL.B.	...	...	} Batlagundu, Madura Dt., S. India.
1910	Mrs. Pearl C. Mathews	...	...	
		Work :	South India United Church.	
1903	Rev. John X. Miller, M.A., D.D.	...	...	} Pasumalai, Madura Dt., S. India.
1903	Mrs. Margaret Y. Miller	...	...	
		Work :	Pasumalai High and Training Schools.	
1916	Rev. Edward L. Nolting, B.A., B.D.	...	...	} Madura, S. India.
1916	Mrs. Rosa W. Nolting	...	...	
		Work :	The American College.	
1892	Miss Mary T. Noyes, B.A.	...	...	Madura, S. India.
		Work :	Capron Hall High and Training Schools.	
1895	Miss Harriet E. Parker, M.D.	...	...	Madura, S. India.
		Work :	Hospital for Women and Children.	
1906	Miss Catherine S. Quickenden	...	...	Aruppukottai, Ramnad Dt., S. India.
		Work :	Women's Work.	

1918	Miss Mary Rogers, R.N.	...	...	Madura, S. India.
		Work: Hospital for Women and Children.		
1887	Miss Mary M. Root	...	...	Madura S. India.
		Work: Bible Women's Work.		
1913	Rev. Albert J. Saunders, M.A., B.D.	...	...	} Madura, S. India.
1913	Mrs. Jessie M. Saunders	...	...	
		Work: The American College.		
1914	Miss Katharine B. Scott, B.A., M.D.	...	...	Vellore, N. Arcot Dt., S. India.
		Work: Union Medical School for Women.		
1917	Miss Bertha K. Smith, B.A.	...	...	Aruppukottai, Ramnad Dt., S. India.
		Work: Women's Work.		
1884	Miss Eva M. Swift	...	...	On furlough.
		Work: Lucy Perry Noble Bible Institute.		
1877	Rev. James E. Tracy, M.A., D.D.	...	...	} Kodaikanal, Madura Dt., S. India.
1877	Mrs. Frances S. Tracy	...	...	
		Work: South India United Church.		
1888	Rev. Frank Van Allen, B.A., M.D.	...	...	Madura, S. India.
		Work: Albert Victor Hospital.		
1919	Miss Martha M. Van Allen, M.A.	...	...	Madura, S. India.
		Work: Capron Hall High and Training Schools.		
1893	Rev. C. Stanley Vaughan	...	...	Manamadurai, Ramnad Dt., S. India.
		Work: South India United Church.		
1897	Rev. William W. Wallace, M.A., B.D.	...	...	Madura, S. India.
		Work: The American College.		
1897	Mrs. Genevieve T. Wallace	...	...	On furlough.

66

1917	Rev. Emmons E. White, B.A., B.D.	...	...	} Aruppukottai, Ramnad Dt., S. India.
1917	Mrs. Ruth P. White, B.A.	...	...	
	Work: South India United Church.			
1915	Miss Katharine B. Wilcox, B.A.	...	...	On furlough.
	Work: Capron Hall High and Training Schools.			
1921	Mr. Edward W. Wilder, B.A., M.D.	...	...	} Madura, S. India.
1921	Mrs. Harriet M. Wilder, B.A.	...	...	
	Work: Albert Victor Hospital.			
1922	Rev. Clarence E. Wolsted	...	...	} Kodaikanal, Madurai Dt., S. India.
1922	Mrs. Mabel E. Wolsted	...	...	
	Work: Language Study.			
1907	Mrs. Harriet H. Zumbro	...	...	On furlough.

67

The following are associated in the work of the Mission but are not under appointment:—
Miss Alice E. Chamberlin and Miss Kathaleen F. Tremeneere.

Furlough address of all Missionaries:—Care of A.B.C.F.M., 14 Beacon Street, Boston, Mass., U.S.A.

NOTES ON STATISTICS.

Dr. BANNINGA, *Statistician*.

Table I. The number of Missionaries on the roll of the Mission at the close of 1922 was three less than the year previous owing to the resignation of Rev. and Mrs. Cooper and the withdrawal of Miss McNeill who had for a time assisted in the work of Rachanyapuram as a "special worker" not under appointment by the Board.

Two Ministers were ordained during the year thus increasing the number of such workers by that figure.

Among other Indian workers there was a total increase of 31 over the number employed in 1921. In this number the largest increase is among "Masters" while there is again a falling off (of eleven) in the number of Catechists.

Table II. 1921 showed a large gain in the total number of our Christian Community. The gain this year is not so large, but comes nearer the average gain we have had for many years. The gain for 1922 was 585. Last year's figure would have been smaller and this year's correspondingly greater if there had not been a fairly large mistake made in the Sevalpatty Pastorate where the number of "Baptized Adults" was counted twice.

The largest gain is in the Central Local Council where the special work in the Kallar caste has resulted in adding a net gain of 429 to our numbers. This is nearly equal to our total net gain. The North Local Council gives a gain of 180, while the East Local Council reports a loss of 105, due mainly to losses in Sethur where a large gain was reported last year. The West Local has but a small gain due to losses in Kombai and Bodi-naikanur Pastorates, which offset the gains of others.

We can hardly regard our results as satisfactory this year, for though we never forget that life cannot be

measured by statistics, we must admit that we are called upon to "disciple all nations" and we cannot claim success in that work when so small an increase in our numbers is recorded.

Table III. The net gain in the number of communicants is only 128, as against 302 the previous year. No large gains are reported by any pastorates, and the losses in some almost wipe out the gains in others.

Table IV The tendency, noted before, that there is increasingly less direct evangelistic work among Hindus, seems to continue this year also for the number of itineracies held and the number who heard the message through this means had markedly decreased. We are glad to note, however, that the number of those who heard the Bible Women has increased slightly.

Table V In spite of the fact that we this year omit the Madura Boys' High School from our Statistics as it has become a Union High School, the number of students of all grades on our rolls has increased from 14,354 to 14,923. A large part of this gain is again due to the work among the Kallar caste in Tirumangalam and Usilampatti Pastorates, where more than 60 schools are filled with the boys and girls of this community. The College and the High Schools all report substantial gains. Education is highly valued and larger numbers of pupils crowd into the classes each year.

Owing to the withdrawal of the Union High School from our tables, the amount of fees collected is smaller than last year, but, as the Union High School continues the work we were doing, there really is an increase in work done and fees received through it is not reported here.

NAME OF LOCAL COUNCIL OR DEPARTMENT	Work begun	Population	MISSION-				
			Men				
			Pastoral and Evangelistic	Educational	Medical	Unclassified	
MADURA CHURCH COUNCIL WORK							
North Local Council	1836	555,000	2	..	..	..	..
West " " 	1839	470,000	2	..	..	..	..
Central " " 	1834	483,000	2	..	..	..	..
South " " 	1839	330,000	1	..	..	..	..
East " " 	1835	720,000	1	..	..	..	..
H.M.S. Konganadu Mission ...	1905	17,000	..	..	..	..	..
DEPARTMENT.							
Mission Treasury 	...	...	..	..	..	..	1
American College, Madura ...	1881	...	..	6	..	..	..
Capron Hall School, Madura ...	1835	...	..	..	..	..	..
Hindu Girls' Schools, Madura*.	1869	...	..	..	..	..	..
Tr. & H. School, Pasumalai...	1875	...	..	2	..	..	..
Union Theol. Seminary ,,	1842	...	..	1	..	..	..
L. P. Noble Bible School .	1892	...	..	..	..	..	..
Dep't of Women's work, Aruppu	1876	...	..	..	..	..	..
Do. Do. Madura...	1867	...	..	..	..	..	..
Men's Medical work, Madura...	1849	...	..	..	1	..	..
Women's Do. Do.	1887	...	..	..	..	..	..
U. Theol. College, Bangalore...	1912	...	..	1	..	..	..
Women's Christian Col., Madras	1915	...	..	..	..	..	..
Women's Medical Col., Vellore.	1919	...	..	..	..	..	..
LANGUAGE STUDY 	...	...	..	..	1	..	..
ON FURLOUGH 	...	...	2	2	..	..	..
Total for 1922 	...	...	10	12	2	1	
Total for 1921 	...	...	10	10	2	4	

* Included under "Capron Hall"

Agency, 1922

ARIES							INDIAN AGENCY									
Women					Total under appointment	Special workers	Total	Men				Women		Other workers	Total	Hindu Teachers
Pastoral and Evangelistic	Educational	Medical	Unclassified	Ordained				Catechists	Evangelists	Masters	Bible women	Mistresses				
2	...	...	...	4	...	4	4	21	4	40	9	36	11	125	8	
2	...	...	...	4	...	4	9	16	5	64	9	42	8	153	15	
2	...	...	...	4	...	4	6	13	9	83	10	43	...	164	11	
1	...	...	...	2	...	2	7	25	7	39	...	38	3	119	6	
1	...	...	...	2	...	2	3	15	6	24	7	19	1	75	2	
...	...	...	...	...	...	...	...	...	2	2	1	1	...	6	...	
...	...	...	1	2	...	2	...	...	...	...	...	...	...	...	...	
...	5	...	...	11	...	11	...	...	...	25	...	1	...	26	17	
...	3	...	...	3	...	3	...	...	...	6	...	25	4	35	1	
...	...	...	...	...	...	...	...	...	...	4	...	19	...	23	...	
...	2	...	...	4	...	4	...	...	...	39	...	4	3	46	1	
...	1	...	...	2	...	2	...	...	...	4	...	1	...	5	...	
...	...	...	...	...	1	1	...	...	...	4	...	9	1	14	...	
2	...	...	...	2	...	2	...	...	...	2	19	9	3	33	...	
1	...	...	...	1	...	1	...	...	1	...	32	...	...	33	...	
...	...	...	...	1	...	1	...	1	...	...	...	...	...	1	...	
...	2	...	...	2	1	3	...	...	...	...	2	...	50	52	...	
...	1	...	...	2	...	2	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
...	...	1	...	1	...	1	...	...	...	...	...	...	...	...	...	
...	1	...	...	2	...	2	...	...	...	...	...	...	...	...	...	
2	6	...	...	12	...	12	...	...	...	...	...	...	...	...	...	
13	19	3	1	61	263	29	91	34	336	89	247	84	910	61		
13	17	4	3	63	366	27	102	28	309	87	242	84	879	60		

No. II.—Congregations

Name of Church Council Name of Local Council	CHURCHES	Villages in which are Christians	Congregations	Communicants	ADHERENTS									Total adherents	Men	Women	Children	Christian community	Gain or Loss
					BAPTIZED			UNBAPTIZED											
					Adults	Children	Total	Adults	Children	Total									
Madura	North	Dindigul East	13	10	343	44	319	363	8	10	13	376	187	203	329	719	34		
		Do. Station....	9	7	366	24	380	404	..	13	13	417	186	205	394	783	—16		
		Do. West.....	34	24	361	133	289	422	136	130	266	688	311	319	419	1049	58		
	West	Palani	30	24	209	154	288	442	155	137	292	734	259	259	425	943	104		
		Andipatti	27	11	367	71	320	391	39	67	106	497	232	224	408	864	24		
		Batlagundu	16	9	201	82	252	334	21	19	40	374	160	128	287	575	77		
		Bodinaikanur	9	7	254	113	225	338	40	101	141	479	180	207	346	733	—31		
		Kambam	10	8	376	91	474	565	62	144	206	771	232	297	618	1147	—97		
		Kodaikanal	5	3	312	37	405	542	1	10	11	358	182	168	315	665	15		
		Kombai	12	12	267	47	255	302	85	134	219	521	196	203	389	788	—0		
		Kotelmedu	10	7	210	99	148	247	4	39	43	290	128	117	255	500	—14		
		Kovilapuram	7	7	335	123	382	505	72	118	190	695	225	269	536	1030	..		
		Nilakottai	17	6	291	105	264	359	30	44	74	433	212	210	302	724	124		
	Central	Pasumalai	14	7	491	103	332	435	48	30	78	513	496	182	326	1004	18		
		Tirumangalam	38	16	424	299	497	796	82	104	186	982	400	405	601	1406	127		
		Usilampatti	46	30	140	267	105	372	68	65	133	505	296	179	170	645	249		
		East Gate	11	7	427	130	252	382	8	10	18	400	220	345	262	827	—23		
		North Union	25	8	366	165	360	525	..	10	10	535	189	315	397	901	26		
		South Gate	18	9	135	25	88	113	6	16	22	135	93	73	104	270	20		
	South	West Gate	2	2	198	36	129	165	..	..	..	165	121	113	129	363	21		
		Aruppukottai	18	17	555	201	604	805	102	162	264	1069	415	441	768	1624	45		
		Kamuthi	31	10	462	60	370	430	288	319	607	1037	410	408	686	1499	—9		
		Karisalkulam	8	5	191	95	202	297	90	81	171	468	170	170	307	659	3		
		Mallankinaru	5	5	90	131	81	212	42	95	137	349	124	128	187	439	23		
		Mandapasalai	23	12	452	132	342	474	169	284	453	927	363	375	641	1579	25		
		Mundodaipu	6	8	166	24	75	99	197	185	382	481	189	192	266	647	34		
		Paralechi	7	2	137	31	142	173	100	103	203	276	117	138	258	513	54		
		Sevalpatti	14	14	342	129	340	469	59	129	188	657	257	256	486	999	—217		
	East	Manamadura	42	42	257	158	229	387	306	285	591	978	359	355	521	1235	4		
		Melur	39	22	165	61	142	203	49	21	70	273	152	123	163	438	23		
		Tirupuvanam	26	12	131	90	176	266	139	123	262	528	172	188	299	659	—27		
		Sethur	26	26	68	96	105	201	146	114	260	461	152	135	242	529	105		
		Konganadu Mission Educational Depts.	6	4	53	23	51	74	23	18	41	115	58	54	56	168	31		
Total for 1922 ..		605	393	9142	3379	8513	11892	2570	3120	5690	17582	7449	7383	11892	26724	585			
Total for 1921 ..		595	504	9014	3357	7892	11249	2480	3396	5876	17125	7412	7261	11466	26139	1026			

and Benevolence, 1922

Births	Deaths	Marriages	Average Sabbath Attendance	Men able to read	Women able to read	Children able to read	Churches and Prayer Houses	BAPTISMS DURING YEAR		INDIAN CONTRIBUTIONS						Fees Collected in Schools	Total for all Purposes
								Adults	Children	For Church and Congregation Expenses	For Building and Repairs	Help for Education of Poor children	For Home and Foreign Missions	Total Contributions			
17	2	7	311	101	32	46	8	4	21	220	474	..	32	726	96	822	
22	6	7	453	156	115	241	5	1	20	961	..	40	97	1098	763	1861	
33	21	11	547	154	41	83	13	20	29	598	8	20	71	697	408	1105	
15	17	5	520	109	56	75	14	17	29	868	..	..	74	937	449	1386	
31	4	3	531	149	60	113	14	15	44	688	105	25	59	877	218	1095	
9	5	6	400	95	38	146	7	43	31	720	..	24	50	794	1304	2098	
21	11	..	252	121	67	113	5	12	23	700	..	..	18	718	50	768	
35	48	21	500	137	49	97	7	8	21	650	30	..	60	740	67	807	
35	10	9	225	157	86	90	3	18	40	1654	60	..	80	1794	160	1944	
14	10	7	627	115	34	73	9	13	33	967	120	..	60	1147	315	1462	
19	19	3	238	83	33	65	6	2	8	650	..	..	37	687	186	873	
5	16	15	244	63	11	66	6	5	13	646	25	..	26	697	118	815	
13	5	6	322	158	67	65	6	64	74	648	120	18	38	724	270	994	
10	8	1	682	460	148	258	7	13	12	2344	..	..	140	2484	159	2643	
24	30	16	1018	290	180	350	18	48	72	1300	30	20	25	1375	785	2170	
9	6	..	364	160	33	41	8	48	14	680	50	..	49	779	72	851	
20	22	9	500	210	298	93	5	4	20	1450	50	25	70	1695	185	1780	
7	8	9	607	153	224	200	12	3	15	1300	50	..	150	1800	230	1730	
10	2	2	370	60	38	28	1	6	16	695	..	..	..	695	443	1138	
14	2	3	130	95	90	127	2	1	14	960	12	..	52	1014	43	1057	
43	16	16	1075	253	136	388	14	32	45	2250	200	..	105	2555	1957	4512	
34	15	12	559	202	74	156	16	..	13	622	200	..	10	832	86	918	
29	26	6	310	107	28	40	6	..	..	770	..	..	27	797	106	903	
8	6	2	220	83	38	95	4	1	3	571	..	..	..	571	25	596	
28	12	12	621	206	78	136	12	5	18	977	600	..	..	1577	103	1680	
16	8	7	381	127	37	82	5	2	6	740	..	..	..	740	152	892	
12	10	4	202	87	40	36	2	12	19	..	100	..	5	105	..	105	
16	4	9	670	153	56	108	12	27	20	1185	..	..	..	1185	145	1330	
39	35	7	1021	116	59	136	11	14	22	849	229	..	17	1095	450	1545	
6	4	3	280	131	70	60	..	11	1	980	..	..	135	1115	1033	2148	
34	26	11	320	64	33	29	12	5	7	426	50	..	25	501	151	652	
10	6	..	214	32	9	14	7	24	25	231	..	..	..	231	84	315	
8	1	..	80	20	8	15	4	4	3	170	..	..	..	170	20	190	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	68581	68581	
646	421	227	14794	4607	2366	3715	272	466	733	28355	2513	172	1512	32552	79214	111766	
648	345	205	13698	4580	2346	3346	270	356	617	26197	2861	212	1621	30891	83540	114431	

Name of Church Council	Name of Local Council	CHURCHES	Date of Organization	Entirely Self-Supporting Yes or No	PASTORS	Date of Ordination	Deacons	COMMUNICANTS			
								Men	Women	Total	
Madura	North	Dindigul East.....	1837	No	Rev. N. Gnanasigamoni	1911	9	166	177	343	
		Do. Station	1838	Yes	" M. Meyappan.....	1911	13	174	192	366	
		Do. West.....	1892	No	" G. Joseph	1913	17	186	175	361	
		Palani	1864	No	" R. A. Soundararaj.....	1918	..	100	109	209	
	West	Andipatti	1859	No	" S. A. Devasagayam	1913	11	184	183	367	
		Batlagundu	1892	Yes	" I. D. Barnabas	1919	4	113	88	201	
		Bodinaikanur	1866	Yes	" John Sundraraj	1922	4	124	130	254	
		Kambam	1850	No	" S. Isaac	1872	6	157	219	376	
		Kodaikanal	1859	Yes	" G. P. George	1914	2	158	154	312	
		Kombai	1856	No	" S. Nallathamby.....	1883	1	131	136	267	
		Kotelmedu	1858	No	" A. Masilamoni	1908	3	98	112	210	
		Kovilapuram	1856	No	" R. C. Selvanayagam.....	1910	4	144	191	335	
		Nilakotai	1858	No		..	4	147	144	291	
	Central	Pasumalai	1868	Yes	" P. Addison Hull.....	1905	5	117	374	491	
		Tirumangalam	1839	No	" G. P. Vethanayagam ..	1896	..	240	184	424	
		Uslampatti	1918	No		..	..	90	50	140	
		East Gate	1892	No	" P. Asirvatham	1899	7	185	242	427	
		North Union	1904	Yes	" Thangam Gabriel.....	1904	4	120	246	366	
		South Gate	1895	Yes	" M. S. Nallathamby....	1895	2	72	63	135	
	South	West Gate	1868	Yes	" James Rowland.....	1890	2	104	94	198	
		Aruppukottai	1883	Yes	" Samuel Joseph	1905	..	281	274	555	
		Kamuthi	1889	Yes	" Y. J. Taylor	1894	15	260	202	462	
		Karisalkulam	1855	Yes	" S. Gnanamuthu.....	1911	..	98	93	191	
		Mallankinaru	1855	Yes		..	5	51	39	90	
		Mandapasalai	1851	Yes	" R. Daniel.....	1909	..	244	208	452	
		Mundudaipu	1894	Yes	" A. Gnanamuthu	1894	8	93	73	166	
		Paralechi	1855	Yes		..	3	74	63	137	
		Sevalpatti.....	1855	Yes	" N. Mathew.....	1922	6	184	158	342	
	East	Manamadura	1896	Yes	" P. Thomas	1899	1	144	113	257	
		Melur	1848	Yes	" M. S. Thirithuvathason	1896	1	80	85	165	
		Tirupuvanam	1838	No	" Y. D. Samuel	1915	..	65	66	131	
		Sethur	1911	No		..	..	38	30	68	
		Konganadu Mission	..	..		..	..	25	28	53	
Total Pastors 27 Others ordained 5						..	..	137	4447	4695	9142
Total for 1921 ..						..	123	4771	4243	9014	

Churches, 1922

1 6

ADDITIONS DURING YEAR							LOSSES DURING YEAR							Gain or Loss by L. Council	Present Membership Do.	Sabbath Schools	Sabbath School Scholars	Sabbath School Teachers	C.E Societies	Y.P.S.C.E; Members
By Profession						Given letter	Excommunicated	Struck from Records	Deaths	Total	Gain or Loss									
Baptized in Infancy	From Romanism	From Hinduism	Total by Profession 1922	By Letter	Restored to roll							Total								
9	2	..	11	8	2	21	..	..	3	..	3	18	43	343	5	59	6	5	155	
5	..	..	5	23	..	28	2	..	..	4	9	19		366	6	685	18	8	561	
7	..	5	12	13	1	26	9	..	1	10	20	6		361	17	395	22	18	428	
11	..	..	11	5	..	16	10	..	..	6	16	..		209	15	486	17	14	542	
21	2	9	32	11	2	45	9	3	5	2	19	26	9	367	13	392	19	12	282	
1	..	11	12	..	..	12	10	1	13	4	23	16		201	11	543	21	9	371	
4	..	1	5	6	..	11	7	..	16	5	28	17		254	6	180	8	5	180	
5	1	6	12	..	5	17	..	2	5	5	12	5		376	6	300	6	6	286	
11	2	1	14	16	..	17	14	..	..	2	16	14	15	312	5	180	12	5	220	
7	1	21	29	3	2	34	21	..	13	6	40	6		267	9	425	10	8	525	
4	..	..	4	11	..	15	19	..	2	9	30	15		210	10	355	14	8	257	
7	..	4	11	2	..	13	12	..	9	4	13	..		335	5	137	5	5	205	
15	2	2	19	8	4	31	12	..	14	5	31	..	291	8	222	12	7	220		
57	..	2	59	20	..	79	21	..	37	6	64	15	40	491	9	663	25	7	229	
23	..	5	28	57	2	87	19	1	4	15	39	48		424	16	1000	21	19	500	
..	..	15	15	27	..	42	13	..	3	6	22	20		140	5	150	5	32	1200	
31	..	5	36	6	..	42	26	..	60	10	46	54		427	8	400	20	7	300	
31	..	2	33	3	..	36	25	..	1	3	29	7	41	366	15	390	21	12	550	
5	2	3	10	3	..	13	6	..	..	1	7	6		135	10	370	13	1	37	
6	1	1	8	18	..	26	27	..	..	1	28	2		198	3	85	3	1	42	
6	..	29	35	27	..	62	23	1	..	6	30	32		555	20	905	47	23	862	
15	..	15	14	..	29	21	..	26	4	51	22	..	13	462	8	153	14	7	126	
2	..	1	3	2	..	5	3	3	1	5	12	7		191	4	156	8	6	160	
..	..	..	7	..	..	7	6	..	..	3	9	2		90	3	101	5	8	123	
1	2	9	12	4	8	24	..	..	3	7	10	14		452	8	391	12	5	157	
..	..	4	4	2	..	6	..	..	7	1	8	2	13	166	8	166	14	13	332	
2	..	..	2	..	..	2	..	..	..	..	..	2		137	1	50	2	1	50	
2	2	10	14	3	19	36	3	..	1	6	10	26		342	8	172	8	8	217	
4	..	10	14	6	..	20	5	..	..	4	9	11		257	14	216	18	14	324	
..	..	..	..	22	..	22	33	..	..	4	37	15	13	165	12	460	21	12	460	
1	1	6	8	2	2	12	..	..	5	6	11	1		131	6	113	10	74	35	
..	7	..	7	9	..	16	..	..	..	..	..	16		68	4	65	4	4	75	
..	..	..	..	2	..	2	2	..	..	..	2	..		53	3	94	3	3	94	
293	25	162	480	340	47	867	346	11	232	150	739	128	128	9142	281	10459	444	362	10628	
364	56	178	618	338	24	980	258	23	253	144	678	302	302	9014	278	11195	546	308	10628	

No. IV.—*Evangelistic, Medical*

NAME OF LOCAL COUNCIL OR DEPARTMENT	ITINERACY					WORK OF BIBLE WOMEN		
	Number of Itineraries	Days of Encampment	Total days labor of Indian Agents	Separate villages visited	Hearers	Persons on the Roll during 1922	Under Instruction at the end of year	Hearers
North Local Council ...	6	28	243	567	27,254	187	458	6,178
West „ ...	19	93	710	179	32,424	261	235	14,872
Central „ ...	6	56	175	231	14,259	461	295	7,446
South „ ...	10	59	859	111	18,490	...	...	...
East „ ...	2	8	8	34	1,065	232	179	10,646
Konganadu Mission ...	4	20	240	90	1,800	13	7	...
Tr. & H. Schools, Pasumalai...	...	...	...	...	...	...	...	...
Union Theol. Sem. Do. ...	4	26	336	121	22,369	...	...	...
L. P. N. Bible School ...	3	11	374	36	6,293	111	65	3,534
B. W. Dep't, Aruppukottai...	3	24	...	13	...	985	636	20,175
Do. Madura ...	...	...	...	...	...	1,751	1,451	26,462
Men's Hospital, Madura ...	...	...	...	...	6,000	...	...	...
Women's Hospital Do. ...	...	...	...	...	...	...	...	12,000
Total for 1922 ...	57	325	2945	1,382	129,954	4,001	3,326	101,333
Total for 1921 ...	105	657	3078	1,265	175,628	3,981	3,095	97,720

and Other Work, 1922

MEDICAL WORK					BOOK DISTRIBUTION						
Hospitals	Patients	Dispensaries	New Cases	Total Treatments.	Bibles sold and given	Testaments do. do.	Bible portions do. do.	Tracts and Handbills	Amount realised for Scriptures and portions	Amount realised for Tracts	Total of Receipts
...	...	...	...	...	79	71	1,880	15,762	208	84	202
...	...	...	...	...	96	73	1,568	17,082	201	132	333
...	...	...	...	...	44	561	366	3,220	20	13	33
...	...	...	...	...	55	18	770	3,820	94	2	96
...	...	...	...	...	2	13	1,203	6,618	18	5	23
...	...	...	...	...	...	...	50	500	1	...	1
...	...	1	2,170	2,170	168	33	39	90	205	123	328
...	...	...	...	...	4	2	800	4,255	31	...	31
...	...	...	...	...	14	17	60	262	15	32	47
...	...	...	...	...	...	24	66	2,762	1	1015	1,016
...	...	...	...	...	4	13	125	545	10	25	35
1	673	...	19,325	19,998	1	2	40	3,000	4	...	4
1	1840	1	12,421	37,465	...	...	300	2,500	...	...	...
2	2013	2	33,916	59,633	467	827	7,267	60,416	808	1,431	2,239
2	1960	2	14,771	38,495	362	342	11,900	81,404	673	628	1,301

No. V.—EDUCATIONAL WORK, 1922.
A. ELEMENTARY SCHOOLS

NAME OF LOCAL COUNCIL OR INSTITUTION.	Schools	Total Teachers		Christian Teachers		Day Scholars		Boarders		Total Scholars on Rolls	Christian Scholars		United with Church	Fees from all Schools
		Masters	Mistresses	Masters	Mistresses	Boys	Girls	Boys	Girls		Girls	Total		
Boarding Schools.														
North Local Council...	1	1	4	1	4	4	28	63	60	155	59	144	...	724
West " "	1	2	2	2	2	10	3	54	27	94	30	85	2	1004
Central " "	1	3	4	3	4	20	7	126	35	188	32	144	...	575
South " "	1	2	6	2	6	12	7	74	93	186	98	180	...	1723
East " "	1	1	3	1	3	3	5	20	18	46	23	46	...	152
Total for 1922	5	9	19	9	19	49	50	337	233	569	242	600	2	4178
Total for 1921	5	10	17	10	17	60	62	321	214	657	261	579	9	5736

Hindu Girls' Schools.														
North Local Council ...	5	2	15	2	12	1	397	...	...	398	8	9	...	...
West " "	4	1	5	1	5	...	169	...	...	169	50	50	2	...
Central " "	1	1	2	1	2	...	72	...	...	72	2	2	...	...
East " "	4	2	5	2	5	6	143	...	...	149	5	5	...	36
H. G. Schools, Madura ...	4	4	19	4	19	2	431	...	...	433	10	12	...	153
H. G. Schools, Aruppukottai.	2	2	9	2	9	24	232	...	...	256	4	6	...	...
Total for 1922 ...	20	12	55	12	52	33	1444	...	...	1477	79	84	2	189
Total for 1921 ...	23	15	59	15	57	53	1240	1	1	1604	105	111	3	156
Village Day Schools.														
North Local Council ...	39	37	17	29	17	1662	123	...	...	1785	64	195	...	992
West " "	60	61	35	46	35	2429	271	...	...	2700	135	484	6	1674
Central " "	83	79	37	67	37	2908	260	...	...	3159	64	231	...	1351
South " "	50	37	32	31	32	1772	207	...	...	1979	105	530	...	851
East " "	23	21	11	19	11	742	40	...	...	782	23	96	...	1530
Konganadu ...	3	2	1	2	1	79	15	...	...	94	6	15	...	20
Model School, Pasumalai	1	7	2	7	2	150	35	78	...	263	32	133	...	815
Branch School, College	1	5	1	5	1	168	4	...	...	172	4	53	1	2021
Rachanyapuram	1	...	2	...	2	26	12	1	7	46	15	20	...	...
Total for 1922 ...	259	249	138	206	138	9936	967	79	7	10980	448	1757	7	9254
Total for 1921 ...	235	192	137	173	141	9048	822	100	...	9940	473	1707	6	11206

No. V.—EDUCATIONAL WORK, 1922

B. HIGHER EDUCATION

NAME OF LOCAL COUNCIL OR INSTITUTION	Schools	Total Teachers		Christian Teachers		Day Scholars		Boarders		Total Scholars on Rolls	Christian Scholars		United with Church	Fees from all Schools
		Masters	Mistresses	Masters	Mistresses	Boys	Girls	Boys	Girls		Girls	Total		
A.M. College, Madura ..	1	20	..	3	..	136	2	290	..	438	2	114	..	33036
High School, Pasumalai ...	1	20	2	20	2	198	16	266	..	480	16	338	59	12685
Training School, Pasumalai..	1	12	..	13	..	48	9	110	3	180	12	140	6	..
Capron Hall, Madura ...	1	6	25	5	25	28	229	..	302	559	497	520	30	8756
Rachanyapuram Bible School	1	..	2	..	2	..	..	..	14	14	14	14	..	..
Industrial ...	2	4	5	4	5	..	..	89	..	89	89	89	58	..
U. T. Seminary, Pasumalai...	1	4	1	4	1	31	16	..	..	47	16	47	..	..
Total for 1922 ...	8	66	35	49	35	441	272	666	408	1797	646	1262	153	54477
Total for 1921 ...	8	92	29	65	30	1263	248	834	342	2187	562	986	154	66442

C. SUMMARY OF A & B (showing total in each Local Council or Institution.)

North Local Council ...	43	40	36	32	33	1667	548	63	60	2338	131	348	..	1716
West " "	65	64	42	49	42	2439	443	54	27	2903	215	620	10	2678
Central " "	85	83	43	71	43	2928	339	126	35	3419	98	377	..	1927
South " "	51	39	38	33	38	1784	214	74	93	2165	208	715	..	2574
East " "	28	24	19	22	19	751	188	20	18	977	56	154	..	1718
Konganadu ...	3	2	1	2	1	79	15	..	..	94	6	15	..	20
A. M. College, Madura ...	2	25	1	8	1	304	6	290	..	600	6	167	1	35056
Capron Hall School, Madura	1	6	25	5	25	28	229	..	302	559	497	520	30	8756
Hindu Girls' Schools, Madura	4	4	19	4	19	2	431	..	..	433	10	12	..	153
Pasumalai High and Tr. ...	3	39	4	40	4	396	60	454	3	923	60	611	65	13500
U. T. Sem., Pasumalai ...	1	4	1	4	1	31	16	..	..	47	16	47	..	..
L. P. Noble Bible School ...	4	4	9	4	9	26	12	1	110	149	118	123	58	..
Dep't of Women's work, Aruppukottai ...	2	2	9	2	9	24	..	..	..	256	4	6	..	..
Total for 1922 ...	292	336	247	276	244	10459	2733	1082	648	14923	1425	3715	164	68098
Total for 1921 ...	277	309	242	269	243	10436	2826	756	557	14354	1401	3383	172	83540

* Included in preceding "Teachers" column.

YALE UNIVERSITY LIBRARY



3 9002 10638 3012

1